

FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

When one writes, speaks or reads frequently about a particular subject, the habit grows of falling into the use of a number of words or phrases, which are, in effect, when specialist is speaking to specialist, a convenient form of shorthand serving to indicate a range of agreed principles or a field of speculation. Such words or phrases are, to the outsider, the jargon or clichés of the trade. It is an interesting—and profitable—occasional exercise to isolate these words which come so readily to the lips or pen and examine their implications.

Leaving aside such—to the outsider—perplexing notions, as 'helping people to help themselves' or 'education for community development' let us examine some of the more innocent looking stock phrases of fundamental and adult education. In any discussion of these reference will sooner or later be made to 'a campaign', or to fundamental education giving a community 'the minimum of education necessary to improve its way of life' or as a 'way out of ignorance'. The questions which these phrases raise are not difficult to formulate: Is campaigning the way to carry out education? Is it an end in itself? How much is a 'minimum' of education? A way out of ignorance of what?

It would be foolish to pretend that there is not a large measure of agreement on the answers to these questions. But they are worth asking repeatedly for they focus our attention on the aims and content of the education we give. It is easier and therefore tempting to concentrate on techniques, on methods and on materials to be used—this is indeed characteristic of any field of specialization. One speaks, for example, of literacy at times as if it were something complete in itself without examining if people wish to become literate, how far they do, why they do and what we shall teach them when they become literate. In this regard it is interesting to re-read Unesco's first book on this topic, *Fundamental Education: Common Ground for all Peoples*, published in 1947. Without exception the contributors are at pains to emphasize that literacy, though generally the necessary form of first aid, is not the basic issue in fundamental education and cannot be divorced from the total implications of community change.

It is not for the Unesco Secretariat to create a dogma about these things, each community and each educator determining their own appropriate aims and needs—these thoughts have been occasioned by readers' complaints that we give little space to discussion of basic issues. This periodical, however, as its first editorial in January 1949 pointed out, is primarily a channel for the exchange of technical information—for discussion of the 'how' rather than the 'why'. Space has been given in these pages (see particularly 'On Defining Fundamental Education' in vol. I, no. 1 and 'On Reconsidering Fundamental Education' in vol. IV, no. 3 and the Open Forum series since that issue) to discussions of the why as well as in other publications.¹ This note can serve as a public invitation for the debate to be resumed.

¹ *Fundamental Education: Description and Programme (Monographs on Fundamental Education, no. 1)*, Unesco, Paris, 1949.

LIBRARY PROGRAMME OF THE ARAB STATES FUNDAMENTAL EDUCATION CENTRE (ASFEC), EGYPT¹

DOROTHY G. WILLIAMS

The ASFEC library programme represents a new experiment in library development in the Arab States of the Middle East, both in framework and approach. Its aim is to teach the centre's trainees how to organize and incorporate modern library services into a total community programme of fundamental education. Its method of work is to offer practical library training courses, with the emphasis on active participation in the establishment and operation of a network of demonstration public and school libraries in the surrounding villages.

With less than two years of work (the centre began operation in December 1952), the programme is still so fledgeling as to render accurate evaluation impossible. In view of the widespread interest both in fundamental education and in library development however, it seems worth while here to describe the steps taken, difficulties met, and results thus far achieved.

THE PROBLEM AND ITS SETTING

By its very nature, the centre provided the broad framework of a comprehensive training and field work programme of fundamental education, within which the library services could be developed. The centre's trainees (49 admitted in December 1952, an additional 43 in December 1953) come to ASFEC for an intensive 21-month course of training aimed at teaching them to work in teams and, through study and practical field work in the surrounding villages, master the techniques of conducting a many-sided programme of rural welfare and community development. Trainees are mature men and women selected by the governments of six Arab States (Egypt, Iraq, Jordan, Lebanon, Saudi Arabia, Syria and the Gaza area of Palestine by UNRWA) because of their keen interest in rural problems in their own countries and their previous experience in a particular field of fundamental education. Thus, the centre's students bring to the library development programme an already wide background of varied experience, constantly enriched by their study and field work at the centre.

On the other hand, several seriously unfavourable circumstances have been encountered. Shortage of library staff is acute and the ASFEC library programme is and can be operated only as one among many activities and not as a full-time task. The centre's library staff comprises only five persons (three professionals, two clerk-typists). Quite apart from library development and training, their responsibilities include: the establishment and daily operation of a technical library of fundamental education materials for the use of the centre's staff and trainees; the establishment and operation of a regional clearing house for the exchange of materials and information on fundamental education throughout the Arab countries of the Middle East by appropriate means, including publications (in fact, two quarterly journals are published—the Arabic editions of Unesco's *Fundamental Education Bulletin* and the *Fundamental Education Abstracts*), the maintenance and development of the centre's Rural Museum.

Shortage of funds and trainee time have also militated against the fullest success of the programme, further handicapped by the lack of an organized national library system of public or school library service in Egypt with which the ASFEC library system could be affiliated.

¹ See also: vol. V, no. 1, January 1953, p. 52; vol. V, no. 2, April 1953, p. 98; vol. V, no. 3, July 1953, p. 140.

A high rate of adult illiteracy and seriously inadequate (although increasing) school provision have been further factors unfavourable to library development. On balance, however, following consultation and a distinctly positive response from the centre's staff and trainees, it was decided in April 1953 to begin the ASFEC library development and training programme.

THE PROGRAMME IN OPERATION

ASFEC is located in the village of *Sirs-el-Layyan* in the heart of the Egyptian delta (between two branches of the Nile) about 65 kilometres north of Cairo, in the centre of Menoufia Province. This province, with an area of approximately 365 square kilometres and 300,000 inhabitants, forms the service area of the centre and of its library programme. From the outset, the objective has been to establish a regional public and school library demonstration and training programme, using the ASFEC Library as headquarters.

PUBLIC LIBRARIES

In each case, the procedures followed in establishing a public library unit have been essentially similar, although minor variations appear. These steps are, in order, as follows:

A careful community survey is made to obtain information concerning the physical lay-out of the village, including its main meeting-places (markets, mosques, schools, etc.); socio-economic characteristics (age-groupings, sex, occupations, educational levels); chief social institutions; cultural patterns and mores.

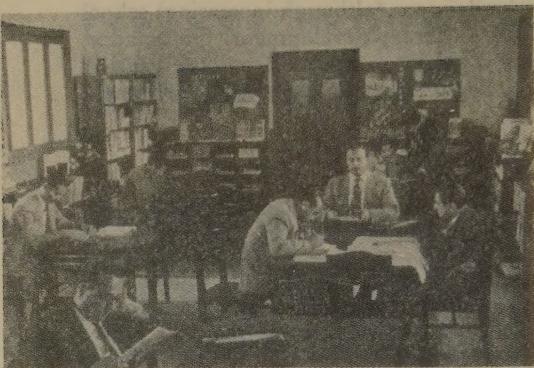
Informal contacts are made with local leaders and exploratory meetings held to determine the extent to which the community is interested in establishing a library. A village-wide publicity campaign is usually undertaken by ASFEC trainees and local leaders.

Sponsorship for the library is obtained from a local community organization, typically the local Rural Reform Society. To manage its affairs, each such society has an executive board and four standing committees which deal respectively with matters of education and recreation, health, agriculture and conciliation of disputes. The society's education and recreation (sometimes called cultural) committee naturally serves as the library committee.

An unwritten but well-understood agreement is then reached whereby the society undertakes to provide centrally-located premises, essential library furniture and equipment, and contribute as many books or funds for the purpose as possible. At least two local residents (usually schoolteachers) are sought who are willing to serve as part-time volunteers and to undergo brief practical training for the work. Premises are usually donated by one of the local leaders and put into condition at his expense. Wooden or reed furniture is made by the local carpenter either free of cost or with funds supplied by the society.

In turn, the centre undertakes to provide technical assistance in organizing the library; select, purchase and catalogue a basic collection of 1,500-2,000 books and other materials; provide practical training for volunteer assistants; and collaborate in planning and operating a full and varied programme of library activities.

All purchasing and cataloguing of materials is done centrally at the ASFEC Library by ASFEC trainees, and the village volunteer workers under the supervision of the ASFEC Library staff. Materials are classified according to a simplified adaptation of the Dewey Decimal system to Arabic. Each library unit is provided with a dictionary catalogue which indexes material by author, subject and title. Shelf labels are liberally provided. In addition to the basic collection which remains in each library, a central reservoir of materials is maintained at the ASFEC library from which small collections



are sent out on circuit to the various units. Ten wooden book-boxes, constructed to provide self-contained open shelving and display space are also serviced regularly with collections changed every two months and despatched to clubs, schools, and rural social centres. They are used chiefly to reach areas otherwise still unserved.

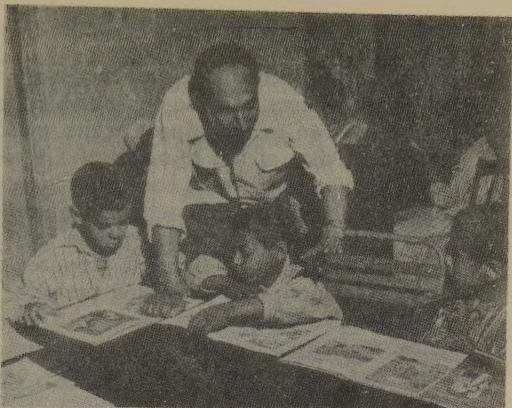
Throughout, the main emphasis is placed on the library as a dynamic community centre for both children and adults. Its main function is to provide education, recreation and information services geared to the needs, interests and abilities of the people.

Activities are planned and executed in close collaboration with the centre's experts and trainees, and local community leaders. Activities typically include weekly story-hours for children, adult literacy classes for men and women, health talks and demonstrations, outdoor and indoor film and filmstrip shows, work with women and girls centred on child care, needlework and handicrafts, discussion groups with men on agricultural extension, village planning and environmental sanitation, etc.

Because of the high rate of illiteracy, particular stress is placed on the use of audio-visual aids and methods, including three-dimensional exhibits (it may be noted that a miniature burlap bag of cotton or a specimen bilharziasis snail is more effective than a photograph), flannel-boards on various subjects made by ASFEC trainees, story-hours—much relished by women as well as children—discussion groups, films, filmstrips and, to a lesser extent, slides.

Let us look now at the individual library units. The first community library was established at Sirs-el-Layyan in June 1953 in collaboration with the local rural reform society. Sirs-el-Layyan was chosen primarily because of its proximity to the centre, despite the fact that a full-scale ASFEC field work team of staff and trainees had not yet been assigned to the village. The basic social survey was made in the early spring of 1953 by the centre's assistant librarian. Among its findings was the unusually high degree of literacy and education—these influenced both book-selection and programme-planning considerably (e.g. inclusion of English and French books, magazines and newspapers in the basic collection; choice of more sophisticated films and subjects for discussion groups, etc.). Premises (an unused garage in the centre of the village) were donated and renovated by one of the local leaders. Although Sirs-el-Layyan has nearly 30,000 inhabitants, like most Egyptian villages it has not got electricity. Thus when the donor, who owns the adjoining flour-mill, installed neon-tubing electric lights in the library attached to his mill generator, the library became at once the most suitable evening study-hall for secondary school boys, the village's most comfortable reading-room and altogether a source of community comfort and pride. Open shelving and other furniture, including a small wooden catalogue-cabinet, were built by the local carpenter according to specifications provided by the centre. This is important, as basic uniformity of equipment (e.g. elimination of locked cupboards) facilitates such

Kalata Community Library (Egypt) — ASFEC trainee works with men and boys (Photo: Unesco).



services as centralized cataloguing. The centre provided practical training for two local secondary-school teachers who are serving as volunteers; they were joined in the summer by two university students at home on holiday. The library has had standing-room only for reading purposes since its first day of opening.

Other community libraries were opened for service in March 1954. Like Sirs-el-Layyan, the Kalata Library is operated in collaboration with the local rural reform society. In Deberky, the library is located in one of the schools which is being used as a general community centre; the library has a separate entrance and serves both children and adults. In both villages, the basic social survey was made by ASFEC trainees guided by the team's staff-leader.

In Kalata, the problem of undertaking a full-scale programme of community development was complicated by the fact that the village appeared to lack local leadership, had no social institutions except the mosque and two elementary schools, and no community organization. Under the patient, skilful direction of the ASFEC field team's leader, local people were found to assume the role of leadership and serve as media for inducing social action in the village. After several months of intensive work, a local rural reform society was brought into being in May 1953 with 500 heads of families (men only) as subscribers. Its membership constituted an excellent cross-section of the village's total population of approximately 2,500. At first, the society insisted on the election of 25 members to the executive board; this unwieldy number was later reduced to seven as the group achieved greater cohesion.

The establishment of a health clinic was given first priority—indeed it was possible to arouse interest in the library only after the clinic had begun operation. Other activities of the society include the introduction of modern beekeeping, stock improvement, a tomato-demonstration farm, grape-spraying, a village street-lighting programme, and adult literacy classes.

The library is located not far from the two schools and across the street from the clinic. Benches from the clinic are often used to supplement the library seating. Two trainees in the Kalata field team have assumed particular responsibility for the library.

The library's programme is intimately involved with the programme of the rural reform society and grows naturally out of it. Adult literacy classes, health demonstrations, exhibits, film showings and other library activities take on new meaning in the context of such a community setting. In contrast to Sirs-el-Layyan, the vitality of the activity programmes of the Kalata and Deberky libraries attest again the importance of close integration of the library into the framework of a comprehensive community development programme.

Neighbouring elementary and secondary school libraries, particularly in the ASFEC field work villages, are also being assisted in organizing and operating libraries. Impetus has been given to this aspect of the work through the collaboration of the Menoufia Province Office of the Ministry of Education, through which each secondary school in the province secured a basic collection of approximately 1,200 books. In most cases, collections have given the schools the needed incentive to provide space, open shelving, process the materials and appoint teacher-librarians for service. The centre gives technical assistance in planning premises, supervising the cataloguing and classification of the collection, and providing practical training for the teacher-librarians.

Further features of the work with schools are travelling exhibits prepared at the centre as demonstrations and circulated to the libraries, and small travelling loan collections containing approximately 250 children's books, professional books for teachers and classroom instructional materials.

Key problems confronting school library development include: (a) Inadequate school provision and unwise use of resources; (b) Methods of instruction—prevailing teaching methods in most schools place chief reliance on lectures, recitations and single textbooks and not on the use by teachers and pupils of a wide range of instructional materials; (c) Lack of trained librarians and effective school library administrative machinery.

Clearly, these problems cannot be solved at the village level, and decision must be reached at the provincial and national levels. Study tours of Ministry of Education officials to observe school library services in other countries, and the introduction of a course for teacher-librarians coupled with development of a demonstration school library in one of the teacher-training institutions, would also be helpful.

LIBRARY TRAINING

Systematic course instruction (2 hours weekly), together with intensive practical field work in organizing and operating libraries began on 6 October 1953, with 12 ASFEC trainees and 7 local secondary-school teachers enrolled. Arrangements have recently been made to enlarge the scope of literacy teaching (now one of the centre's five main fields of work) by incorporating into this speciality intensive training and field work in rural education and library service. Thus, beginning with the admission of the centre's third-course trainees in September 1954, the work in library training and development will no longer be on a voluntary basis but a recognized part of the centre's programme.

Meanwhile, two much-needed training manuals in Arabic are nearing completion—one on the organization of small public and school libraries, and the second on cataloguing and classification.

Both manuals have been prepared initially in mimeographed form and tested in the centre's training programme. Two further basic tools are in preparation—an adaptation into Arabic of the Dewey Decimal classification and a carefully established list of subject headings in Arabic, largely adapted from Sear's *List of Subject Headings for Small Libraries* (6th rev. ed., 1950). Preliminary editions of both will be issued in mimeographed form by September 1954 and circulated to key libraries with Arabic collections, both in the Middle East and elsewhere, for criticism, additions and revisions.

CONCLUSIONS

It cannot be stressed too strongly that this is a pioneer effort, undertaken under difficult rural conditions with limited staff and resources. The programme acutely needs the following strengthening elements in order to function effectively: Additional funds. Ideally, these should be provided in the form of a sizable stipulated grant (library

history in other countries shows the effectiveness of such grants when allied to sound planning. For example, with the aid of Carnegie United Kingdom Trust funds in Great Britain, and liberal national grants to libraries in Denmark, both those countries achieved national library coverage of high quality at modest per capita cost.)

Additional equipment. A bookmobile, fully equipped to service audio-visual aids as well as printed material, would greatly facilitate effective supervision of ASFEC trainees and volunteer workers in the outpost libraries; it would also provide expert itinerant services to communities in which branches or stations were not yet established.

Additional staff. It is also most important that volunteer part-time workers in the outpost libraries should receive some payment.

Additional printed and audio-visual materials.

Although the library programme is still in embryo, it is to be hoped that its methods of work will prove of practical value to trainees as they return to work in their home countries. It is also hoped that it may provide useful hints for other field workers in a still largely-unexplored terrain—the operation of library service as part of a total integrated programme of fundamental education.

METHODS AND MEDIA IN HEALTH EDUCATION¹

JOHN BURTON

Though the author discusses a variety of techniques which can be employed in health education campaigns, educators may find these of interest for other fields of endeavour.

If I hear it I forget,
If I see it I remember,
If I do it I know.

(Chinese aphorism)

Health education seeks to promote higher standards of health by increasing knowledge and influencing behaviour. The educational principles arise from this general aim while the methods and media are determined and limited by the topic, the situation and the resources available.

The educational approach to health promotion involves three main phases for the individual and the community: interest in health problems; persuasion of the importance of dealing with these problems; action to solve the problems.

INTEREST

People are mainly interested in themselves and other people; in things that affect their own lives and the lives of their intimate human circle. Though such vital interest varies from individual to individual and from community to community, certain fundamentals of human life and health, such as survival, food, sex and social approval, are fairly universal. People are interested in anything which offers to help them cope with their personal problem, which may be an attribute of health such as keeping a good figure,

¹ A shortened version of a paper presented to the WHO Expert Committee on Health Education of the Public, December 1953. Reproduced with the kind permission of the author and WHO.

getting on well with people or recovering from sickness. It is abstractions like 'life' or 'health' in which few people are interested. Very few people are interested in ideas which produce in them fear or anxiety.

It is necessary, therefore, to discover the existing interests and desires of people and help them to attain them and to link to these existing interests the desirable health concepts.

The interest of a mother in her baby may be linked with the concept of better nutrition for herself. A town councillor's civic interest may be linked with smoke abatement. The desire to bridge a stream may be the beginning of local government. Topical and local interests are apparent in letters to the press, news items, resolutions, gossip and song and seasonal events such as harvests, epidemics or fairs.

PERSUASION

Persuasion involves three main factors: information, motivation and resistance.

Before a person (or a group) can be persuaded to act he must know what he ought to do, have the wish and the energy to do it and the courage to take the consequences. Knowing what ought to be done requires information. Information is communicated by didactic and socratic methods.

Didactic teaching methods assume that the learner is a more or less empty vessel—Dickens' 'little pitchers'—into which information is poured by a teacher. The learner, it is thought, then integrates the information, interprets it, and reproduces it at some future date. It comprises speeches, films, leaflets, posters, radio, television, advertisements, articles, etc.

Socratic educational methods assume that people already possess information, feelings, interests and beliefs which profoundly influence the learning process, and that these must be taken into account before they can be modified or even left alone. The learner and teacher in this case work together on the information, integrating it with existing ideas and with possible action. These methods comprise discussions, committees, interviews, drama, competitions, projects, contrived situations. Socratic methods of education demand more from the teacher in time and effort, but are generally agreed to be more effective in turning persuasion into action and overcoming resistance.

When information is being communicated by didactic methods it must be borne in mind that very little is known about the audience's existing knowledge, reaction to, or interpretation of the information. To be effective, therefore, every effort must be made to use methods which will present the case from many points of view and through as many of the senses as possible.

Socratic methods are concerned less with direct teaching than with creating situations where people learn by experience—that is take part in some activity, intellectual, manual or administrative, preferably with some expert guidance at hand to pose problems, answer questions and set critical standards. The committee calling in a consultant, the school child interviewing outsiders for a project, the health visitor asking a mother how she is going to feed her baby, are all typical of this approach.

In any discussion the chairman, the teacher or the expert is constantly able to gauge existing ideas and prejudices and adjust himself: he is able to consider the practicability of any course of action in relation to the people concerned and their resources.

Motivation and resistance are the emotional factors in persuasion. People must feel that the course of action recommended is worth while and does not conflict too violently with their other habitual beliefs. Particularly influential in this respect is group motivation and group resistance, as most individuals will not depart very far from the accepted standards and sanctions of their family or friends. 'We find out what is done and then do it.' Group approval and group disapproval may be the determining factors in whether any action is taken on information accepted.

It is for this reason that educational methods which seek to change behaviour are

incomplete unless they create the emotional situations in which people can feel what it would be like to act in the way recommended, in which they can deal with their own prejudices and prepare themselves to meet the opposition of their friends, relatives or employers.

Socratic methods of free group discussion are particularly suitable for this as they can provide information in many different ways and the opportunity for people to ask questions and clear their minds. On the other hand, they constitute in themselves a new group to which the individual can feel he belongs and from which he can get courage and protection.

By creating the new group such as a mothers' club, youth or work group, the authority of and loyalty to old standards and ways of thought are loosened and the resistance to change is weakened. Methods which employ an indirect approach to resistance encountered (what Dickens described as 'tempting people to virtue') are far more likely to succeed than the frontal attack.

Friendliness, sympathy, humour and modesty are great breakers of resistance; while success, the impact of new people and new knowledge, new economic horizons, the feeling of acceptance and social approval are strong motivating factors. Because such methods are effective and touch the heart of human personality they have their risks. Their conscious use demands the highest standards of integrity and humanity from the educationist.

ACTION

Only at the stage of action is the educational experience complete. It may therefore be important that the educationist should assist at this stage as much as at any other until the new behaviour is successful and becomes accepted. In initiating breast feeding, for instance, or the diabetic regime, the period of turning theory into practice is vital to future success. In the same way in starting a discussion group it is equally important that the fledgling chairman should prove successful in the opening stages.

It is the period of action that tests the value of the information and the strength of the motivation and resistance.

MEDIA

In recommending media for putting these principles into practice, one should consider effectiveness for cost involved, facilities for local production, and human resources available.

The spoken word is still the most universal method of communication.

The interview is most suited to those situations where an individual has formulated a definite problem to which he wants a solution, such as a medical consultation. Where a first contact is being made between the public health service and a citizen or where a highly resistant individual refuses to take part in any group activity, the interview may be essential.

The art of interview lies mainly in the art of putting people at their ease and asking questions which bring people to discover their own answers to their problems. Perhaps the highest form of educational interview is represented by the dialogues of Plato. If a mother wishes to know how she should feed her baby she may be told didactically by the adviser to follow some predetermined scheme with details about frequency, quantity and ingredient. Such a method exposes the adviser to the danger of telling the mother many things she already knows, or has tried and discarded, or of which she disapproves. If the adviser's scheme is adopted passively the whole responsibility and credit goes to the adviser. In addition the mother has been robbed of the full experience of making a choice in an important matter and taking the consequences. Even if such an approach is successful, in its limited way, it will depend entirely on the authority of the adviser,

and in the absence of authority or when a conflict of authority develops, for instance, between medical adviser and relatives, the mother may be in a dilemma and accept the nearest authority rather than the regime which best suits her.

The interview can be conducted in a Socratic fashion if the adviser asks the mother at the outset how she is feeding her baby or how she intends to feed it. It will be found that the experienced adviser can agree with 80 per cent or 90 per cent of what is said and can follow it up with questions on detail, such as what does the mother intend to do about cod liver oil and diphtheria immunization, weaning, etc. She can generally congratulate the mother and give her all the credit for the success, at the same time enabling her to gain the assurance of having taken the decision herself.

Talks, lectures and panel discussions are common methods of giving information. Their main value is to present a general case to large numbers of people. Most speakers agree that no more than three points can be retained by a general audience at a lecture, that few audiences can fix attention for more than 10 minutes at a time, and that the effect a lecture produces depends on dramatic qualities in the personality and performance of the lecturer and fades rapidly when this is withdrawn. In the interrupted lecture, which may last one to one-and-a-half hours, the speaker designs his talk for breaks at 10 minute intervals and asks for questions or discussion. In one type of panel discussion a group of 'experts' sit on the platform with the chairman. Each presents the case from his own point of view in five or seven-minute talks, and finally the panel discusses. The audience may be invited to join in at this stage. The main purpose of these methods of didactic presentation is to add variety of approach and break up the periods for which the audience has to focus attention.

The effective speaker will draw constantly on his own experience, he will avoid presenting his subject in abstract terms and will supply a wealth of familiar example to explain it. He will make his presentation more exact and concrete by using visual aids, such as pictures, films, flannelgraphs, charts, etc., or auditory aids such as recorded sound. He will use language which is clear yet dramatic. He will try to see the problem from the audience's point of view; he will try to overcome resistance by humour, by authority, or by familiarity with a point of view he knows to be widely held among the audience. But he can never know what has been learnt, what interpretation has been put on ideas, or even whether the exact opposite has been understood from what he intended. He can only dimly know what feelings he has aroused and he has no influence on any action taken.

Discussion groups are as typical of the Socratic approach to education as lectures are of the didactic approach.

The essence of group discussion is the free exchange of ideas on the part of members on subjects which concern them. The framework of the discussion is determined by the leader or chairman who may present the problem or agenda, keep the discussion to the point, stimulate interest in aspects that are overlooked by formulating interesting questions, prevent sterile argument about facts by calling in expert advice and holding the balance between personalities. The leader, if in the position of teacher, should use his position to draw the information from the experience of the group and in the process deepen his understanding of their problems and state of knowledge. He can help them to face the emotional implications of what they say and consider the consequences of the group's suggestions. Experience with techniques of asking questions and of summarizing from time to time the matters dealt with are important qualifications of leadership. But most important is a genuine concern for the subject and for the people with whom he is working.

The experience of successful group discussion is potentially the most complete of those methods relying principally on communication through the spoken word, as it enables each member of the group to hear facts, errors, distortions and examples from many points of view and to have his own views criticized; it enables each member to experience his own feelings about the information and to experiment with expressing

himself about the subject. It provides the opportunity for action to be planned and approved by the group, thus providing strength and security for each member to take the consequences of changing customary patterns of behaviour.

It has been pointed out previously that practice, the act of doing, is perhaps the most powerful teacher. Whenever possible the health educationist should arrange situations in which practice action can be taken and experience developed. This is not always possible and methods must be devised which approximate as nearly to experience as possible.

VISUAL AIDS TO THE SPOKEN WORD

The three methods described can be rendered more effective by the use of visual aids, such as models and pictures, either static, mobile or moving.

Still pictures and filmstrips. Questions of cost limit the production and screening of moving pictures to suit the manifold themes with which health educationists have to deal, and particular attention should therefore be directed to the value of low cost media such as 'still' pictures which may be specially produced, or can be found in many illustrated magazines, in black and white or colour. These, mounted on cards approximately 15" x 10", clearly captioned, will help to clarify and emphasize points. Cartoons on similar cards may introduce humour and assist memory. Still pictures may be used in series as in a flip chart or filmstrip. These are both relatively cheap media which can be produced locally and can deal with local subjects. Filmstrip pictures may be unconnected or may be arranged in narrative order either to tell a story or pose a problem for discussion. It is also possible to use sound, recorded on gramophone records and synchronized with the filmstrip by a sound signal. Sound filmstrips, because of the continuity of the sound element, create the illusion of movement in the pictures and possess great dramatic reality. For this reason a human problem or case study realized through a sound filmstrip is a most effective way of presenting a situation to a discussion group.

Mobile pictures—Flannelgraph and magnetic blackboard. The flannelgraph is a picture, the parts of which are mobile. The background consists of a sheet of flannel thrown over a board and the illustrations backed with lint are made to adhere to it. They are built up gradually and only the object with which the speaker is dealing is shown. The parts may then be moved to display different relationships. The parts may all be affixed either by the speaker or by the audience. For instance, if it is desired to teach food storage the audience may be given a choice to make. Three alternative methods of storage may be suggested, such as refrigerator, larder, cupboard, representing three temperature grades. These are then mounted at the head of three columns on the board. Pictures representing common foods are then handed to the audience who are asked to store them. When they have made their choice, discussion follows on the correctness or otherwise of the choices, each item is considered, and the reason for its placing criticised or approved. The effect is to focus attention, and to promote thought and criticism. At the same time the discussion ends by registering a group decision.

Such multiple choice situations may be created to deal with problems in many spheres such as personal hygiene, nutrition, sanitation and administration.

A similar technique can be employed to deal with epidemiological teaching in infectious and tropical diseases. Epidemiology often consists of a circle of events—transmission from host vector, etc. back to host. These stages may be represented on the flannelgraph by a circle which is built up by the teacher through question and answer. The audience is then asked how to break the 'vicious circle', thereby fixing attention on each stage verbally and pictorially and arguing the merits of each suggestion. The method can also be adapted to the magnetic blackboard, which is a sheet of mild steel to which the objects—and in this case they can be three-dimensional models—are attached with magnets. The advantages which these two methods have over traditional blackboard

illustration are: all the material can be prepared; skill in rapid spontaneous drawing—a rare gift—is not required; colour and contrast can be fully used—most blackboards are a messy grey and chalks are pastel shades—thus increasing visibility; parts of the pictures can be moved without rubbing out; three-dimensional relationships can be portrayed by layering; operation is rapid; the audience can participate; great dramatic impact; the material is portable.

The film and television. Programmes, whether feature or documentary, are generally produced as self-contained media, using the spoken word and the moving picture. As didactic media they have considerable authority and power to serve very large audiences and to stir them. Next to live demonstration they are the only media which present movement or behaviour authentically, and in cases where demonstration is impossible owing to the speed or extent of the movement, they can slow down or speed up, or cover distances in a way impossible with any other medium. They can tell a story and create an atmosphere very effectively.

The chief disadvantage of these media is the cost. They can rarely be produced to suit a specific audience or specific demands of the individual teacher. Because of their completeness and authority they produce a passive state in the audience. This is more true of film than television. Apart from a few exceptional film and telecasts where audience participation is directly aimed at, it is generally found difficult to start discussion following a viewing. The cost of films generally precludes their production for a small local or economically backward community, and all too frequently films are used which portray customs and values quite foreign to the area in which they are shown, involving all the disadvantages of cultural domination by the technically advanced producing countries. Though this applies more to feature films, it is striking how often documentary, instructional and training films are rendered unusable because of this factor.

Television has considerable advantages over film in this respect, as programmes have so far generally been locally produced for a limited transmission range. The fact of viewing at home in the family circle adds considerably to the intimacy and impact.

Drama and role playing may be very effectively used in health education, and many plays and playlets have been written for such diverse purposes as health procedures for service men, or demonstrating the right and wrong ways of interviewing. Role playing in which the individual takes the part of some other character is often a valuable experience in understanding other people's jobs or problems, and in giving the health educationist greater insight. Spontaneous acting or psycho-drama in which two or more people are suddenly told that some emotionally charged event has just happened and that they are to act it out can produce remarkable insight for the actors, and also authentic material for discussion on the part of spectators interested in health education problems of preventive psychiatry.

THE WRITTEN WORD

Correspondence by letter is an important method of communication for which every health education programme should cater. The individual who writes a letter generally feels strongly about the problem and has thought it out. Much correspondence will deal with clinical matters and no attempt should be made at diagnosis and treatment, but much can be done by putting people in touch and easing the anxieties of those too shy to speak to anyone about their problem. Letters to the press, particularly the local press, are also a valuable method of provoking discussion on health matters and of bringing together interested people who wish to work on some project.

The popular press realizes the tremendous interest which exists in health matters and normally devotes much space to the 'attributes' of health. Articles of general interest, well written and accurate, will often be accepted by editors. The health educationist should also have a policy for dealing with press enquiries, as it is of the utmost impor-

tance to any public health programme that there should be a friendly and well-informed press. If the editor finds that he can get interesting and authoritative material from the health department, he will not have to rely entirely on vague reports or unauthorized or prejudiced information.

Leaflets and pamphlets have two main functions: to familiarize rapidly a large number of people with some new or recurrent theme such as diphtheria immunization or water precautions, and to follow and reinforce advice given by word of mouth.

Such publications should be short, generally between 200 and 400 words, illustrated if possible, attractively presented and cheaply produced. It should be recognized that few will be kept and that the impact must be achieved on first reading. Before preparation it should be decided exactly for whom the pamphlet is designed and exactly what idea it is intended to convey. The draft should then be tested on people of the type for whom it is intended and their comments noted. Any ambiguities in the text or illustrations can thus be removed.

Distribution may be through official centres such as hospital waiting rooms, doctors' surgeries, clinics, schools, etc., or by post, as for instance a first birthday card to all babies in the area, reminding parents indirectly about immunization, nutrition, fireguards, etc. If employers will co-operate, the pay packet may be used. Health workers should always carry a supply of relevant pamphlets to leave with people whom they have interviewed.

Posters are of many kinds. Their prime object is to attract attention rapidly to a single word or idea. They are designed to familiarize by continual repetition and should not be pressed to do more. If the idea cannot be expressed in a sentence short enough to be read while walking past it is most likely unsuitable for poster presentation. To achieve repetition the poster must be displayed in large numbers, and to arrest attention the design will require to be simple, striking and changed frequently.

Booklets of about 20 to 50 pages are particularly useful for topics where there is a high degree of public interest, such as baby care and sex education. For these purposes they are likely to be retained and should be produced in a more durable form. Otherwise the same standards and production procedures should be adopted as for leaflets. Such publications are best sold at cost price or subsidized prices.

HEALTH WEEKS AND EXHIBITIONS

Health exhibitions and Health Weeks have two definite functions in a programme of health education: if properly organized and publicized they attract large numbers of people—farmers at markets and schoolchildren in towns—who might otherwise never come in contact with a variety of new ideas on health matters; and their organization can draw into activity numerous people such as the editor of the local newspaper, artists, photographers, school teachers, the trades people, secretaries of local organizations and other prominent citizens who might not otherwise come intimately into contact with the health department's activities. Their opening provides an occasion for elected representatives to appear and declare policies.

Having obtained his general briefing the person who is put in charge of the arrangements should at an early stage (six or nine months before the event) approach any local people who are likely to be useful to serve on a committee. He should make it his responsibility to see that as many interests as possible are represented and contribute either money or work. Having ascertained the extent of his resources he can then plan in detail the story that he wishes to tell and the final budget. He should pay attention to pre-publicity by newspaper editorials, radio comment, billposting, etc. He may in advance run popular competitions on health themes to be judged at a public meeting during the Week. He will arrange for some prominent citizen to open the exhibition and Week and for the press to report the event. It is generally found that live exhibits of people doing things attract most attention, and statistical charts, however well prepared,

least. Exhibits should be self-explanatory and not require captions with long explanations, but some member of staff should be present to explain. In order to attract people who think they are not interested in health matters and who would not normally visit the exhibition, it is worth arranging for some spectacular exhibit or personality to be present and direct publicity on to that feature even though it may not be strictly relevant to the subject of the exhibition. Professional meetings of doctors and other health workers should be organized in conjunction with their professional organizations. Arrangements should be made for the schools to take children to the exhibition and for demonstrators to be present to explain their exhibits. Popular brains trusts and panel discussions by celebrities should be held in the evenings and speakers should be offered to other local organizations before, during and after the Week.

There is a tendency for all concerned with Health Weeks to relapse into inactivity when the Week is over. Planning beforehand should envisage the Week as the beginning or climax or continuing activity and one or two themes should be selected in advance for continuity.

Finally, if full use is made of all the free material and voluntary services which traders and the public are willing to give, it should not be necessary to spend large sums of money on Health Weeks and exhibitions.

CULTURAL ANTHROPOLOGY AND THE BASES FOR FUNDAMENTAL EDUCATION IN ECUADOR

MANUEL UTRERAS GÓMEZ

Ecuador, situated in the great chain of the South American Andes, presents racial, historical, social and economic features of the greatest variety and of much interest to the modern science of cultural anthropology.

As long ago as the days of the Spanish conquest, chroniclers such as Cieza de León, López de Gómez, etc. wrote down the first stories and descriptions from which the study of Ecuadorian ethnology began. In the dark days of the colonial era, Juan de Velasco, Humboldt, Stübel, Reis, Jorge Juan, Antonio de Ulloa and many others did work of genuine scholarship on the history, linguistics, archaeology and general ethnography of the country, providing definite information on the usages and customs, the religion and economic life of the people of Ecuador, more particularly the Indian groups. The republican period saw the accomplishment of outstanding research on comparative linguistics, archaeology and palaeontology, toponymy and cultural anthropology proper, by dedicated scientists, Ecuadorian and foreign, more particularly European. In regard to the work on comparative linguistics, particular mention should be made of that done by the French scientist Paul Rivet in the first decades of the present century. Rivet's work is of fundamental importance, more especially for the determination of the linguistic differences between the country's aboriginal groups, from which valuable deductions in the sphere of cultural morphology can be made.

Today Ecuador maintains regular institutions for research on Ecuadorian man, such as the Indian Institute, the Academy of History, the Cultural Foundation and, above all, the Ecuadorian Institute of Geographical and Anthropological Research. These bodies have accomplished an appreciable volume of reasonably systematic and valuable work in unravelling the past of the peoples which have gone to the making of our nation.

THE INDIAN QUESTION

It is an interesting point that the picture of the life of Indians and 'Montuvios' (peasants of the coastal strip) truest in spirit is to be found less in the records of ethnological research than in the brilliant work of contemporary novelists. It is a fact that narratives, historical novels of manners, stories, etc., despite their strong bias and tendentious exaggerations, have afforded valuable help towards an appreciation of the drama in the life of the Indian still living unreclaimed in the setting of the great estate (a survival of the feudalistic colonial system) or on the minute holding of the aboriginal community.

However, from the point of view of the cultural structures, the prosecution of ethnological and anthropological studies on systematic lines has enabled us to detect disparities in 'cultural patterns' between the various autochthonous groups where the former haphazard approach had prompted the conclusion that there was a single common pattern. This error can be ascribed directly to ignorance of the environment in which the groups were living.

Equally, however, comparative analysis has revealed common 'behaviour traits and patterns' identifiable in the indigenous population throughout the country, more particularly in the inter-Andean regions. The traits in question are of: language (Quechua); dress (with minor variations); diet (vegetarian and frugal); profound and intimate attachment to the land and the same forms of work (primitive, basically single crop farming); resistance to, and distrust and criticism of, the white and half-breed; firmly held superstitions regarding illness (belief in witchcraft); primitive religious practices, externalized and formalistic (centring round gaudy feast days and sodality exercises); a marked tendency to alcoholism; monogamy; poverty of artistic expression (their music is mono-rhythmic, melancholy and depressing).

Within the compass of these broad similarities, cases arise, as might be expected, where particular native groups can be picked out whose 'behaviour patterns' have been profoundly modified, in some cases under the impact of influences from outside and in others as a result of inherently high human qualities, so that they have embarked of their own accord on improvement of their precarious living conditions. Perfect instances among the country's Indians are the ethnic groups in the Otavalo area, which are remarkable for their industry, the refinement of certain of their art forms, their personal integrity and their sincere eagerness to absorb new ideas without losing or underrating their native values. Foreign educators and students of Indian affairs, of the stature of Moisés Sáenz Vasconcelos, etc., have classified the Otavaleño aborigine as perhaps one of the furthest advanced of all South American aborigines in the process of 'acculturation'. On the other hand, there are indigenous groups, like the numerous forest tribes of the Ecuadorian Amazon basin, which pursue their primitive way of life almost unchanged and constitute a serious problem in the way of achieving national unity, despite the repeated efforts of the central government to integrate them into the nation's culture. Similarly, in the foothills of the western Cordillera of the Andes, there are unmixed aboriginal groups such as the Cayapas and Colorados whose ways of life exhibit distinctive and strongly persistent idiosyncrasies.

The present National Institute of Anthropology has carried out studies, of varying degrees of fullness, of the country's peasant groups, more particularly the following: Jaramijó, Chimborazo, Chobo, Gualzaqui, Manglaralto, La Paz and Pusir (the last named is a typical negroid settlement).

PROBLEMS OF FUNDAMENTAL EDUCATION

The problems which fundamental education has to face are complex, having regard to the economic and social picture—a country some 75 per cent of whose population are peasants, of whom the great majority have been living, relatively speaking, with primitive standards of life.

While the Indian groups do indeed represent 43 per cent of the total population, we must realize that there are other ethnic groups equally handicapped and in need of urgent attention—half-breeds, mulattos and negroes, struggling along under elementary living conditions.

It should be emphasized that the national policy regarding Indian education does not differ from the policy applied to other elements of the population—i.e. it is not handled in the slightest spirit of segregation or exclusion—since the overriding aim is to secure the integration of all backward groups into the nation without racial or other distinctions. To proceed on any other lines would, in practice, signify the pursuit of an educational policy of undeniable discrimination, and this would clearly be repugnant to the human and democratic feelings of the Ecuadorian.

As regards the Indian, we share the already widespread notion that his 'present attitude is not the result of a racial defect', but is 'a consequence of the kind of life forced upon him'. In other words, the Indian has so far lacked education, healthy living conditions, freedom from serfdom and exploitation in his working life and, above all, opportunities for the development of his undeniable innate capacities and virtues.

CO-OPERATION: AN INNATE QUALITY OF THE ECUADORIAN

Whether we consider the Ecuadorian from the point of view of modern social anthropology or simply of historical experience, we find a congenital tendency which drives standards to high levels like a powerful engine. It is a generous and laudable spirit of mutual aid. The Ecuadorians, more particularly the Indians or the half-breed peasants, tend spontaneously to pool their energies in tackling difficulties affecting their own well-being. This means, in practice, that we can count on both psychological and social pressures reinforcing the work of fundamental education, the essential aim of which is to train the individual and the community to solve their problems by their own efforts and resources and thus to become the authors of their own social, economic, political and cultural advancement.

Whatever province he comes from, the peasant, as though moved by an instinct of solidarity, and often without seeking government aid, almost automatically teams up with his neighbours when there is a school, bridge or church to be built, a road to be made, or serious damage to a neighbour's house to be repaired. Whether this quality is a legacy from the aboriginal ayllus of antiquity or is evoked by the urgent common interests of today, the fact remains that the Ecuadorian peasant offers fertile soil for the seed of fundamental education.

EXPERIMENTS IN FUNDAMENTAL EDUCATION

It is probably fair to assert that the first attempts at what is now called fundamental education in Ecuador date back to the distant days of the colonial empire and were the work of certain religious orders such as the Franciscans who, in marked contrast to the cruel and lazy Crown tenants-in-chief, sought to open up new prospects to the Indians for improving their wretched state of life. The native was devotedly taught new crafts and arts such as sculpture, painting, masonry, etc., and surprised his teachers by proving so apt a pupil that canvasses and sculptures by Indians have a place in the most famous galleries of Europe. In Quito itself, sumptuous and time-defying achievements in sculpture and gold filigree work are eloquent memorials of the magnificence of Indian art in the colonial period.

Later, as the colonial epoch unrolled, there was no lack of generous schemes designed to resolve the great problem of opening the way for the common man to positions of higher human dignity. However, while there was no shortage of plans and ideas, what were almost always lacking were the material resources and administrative drive needed to make the educational aspirations of teachers and institutions effective.

One of the larger-scale efforts of recent years was that initiated by the Ministry of Education with the support of the Development Corporation. The object was to organize in all provinces a series of small cultural teams or missions for successive drives, not only to diminish the grave evil of illiteracy in rural areas but also to initiate concurrent reforms in the spheres of public health, stock-raising and farming, civics and recreation.

The results secured were very promising, despite the faults to be expected in every new undertaking. Accordingly, and in view also of the far from inconsiderable volume of experience already available, the Ministry of Education is taking the necessary steps to revive the Mobile Cultural Extension Service.

Being persuaded that no work in fundamental education is possible unless teams of instructors are available with the techniques of research and community management at their finger tips, the Ministry of Education has arranged, at various points in the country, short training courses where practical instruction has been given on the study of communities and the planning of projects for their rehabilitation.

In a word, Ecuador has begun to create a favourable climate throughout the country for the launching, at no distant date, of the great educational crusade which the national government will have to carry out as a matter of urgency.

A COMMENT

Fundamental education has become a necessity for the improvement of living conditions and the advancement of culture in peasant communities, more particularly in the underdeveloped countries. The latter are, *ipso facto*, still short of the resources they need to enable them to cope with their major educational problems. But fundamental education, on the lines on which it is now conceived, is extremely costly, with its teams of specialized instructors, perpetual replacements of materials and tools, transportation, etc. Moreover, it has recently been propounded, almost as a principle, that all the work of the schools should be directed towards the education of the adult community, because children are not in a position to re-educate their parents and elder brothers. In Ecuador we think otherwise. As long as we are still faced with the urgent need to increase the numbers of schools and teachers so that all Ecuadorian children may receive at least an elementary education, the country cannot neglect this in order to organize and operate fundamental education teams which, incidentally, would need to be very numerous.

That fundamental education is necessary, we agree, but as an adjunct to the regular work of the schools and, primarily, of the teachers' training schools. The Ecuadorian teacher, by tradition, has faith in the influence of his educational work in the home and the community. In addition, we take care to ensure that all teachers draw up their educational syllabuses on the basis of subjects and activities deriving from a study of the facts and problems of the school's natural surroundings and the human community which it is to serve. There is also genuine and fruitful co-operation between the school, the parents and the civil and ecclesiastical authorities. Because of these various factors, our new experiments in fundamental education are organized from and through selected rural teachers' training schools. These experiments we may be able to discuss on another occasion.

SPANISH EDUCATIONAL MISSIONS

JULIÁN JUEZ VICENTE

These missions are one of the earliest and least-known attempts to accomplish something in sectors of education which nowadays, by the attribution of new terms to old ideas, are known as fundamental education and cultural extension.

The missions were started at about the same time as the cultural missions of Mexico, with which they present certain analogies. The two correspond closely in principles, aims and method but differ notably in certain particulars as a result of the dissimilarity of the needs which begot them. In the Mexican missions, the main emphasis is social and economic, while in the Spanish it is didactic, educational and cultural.

Spain has nothing like Mexico's vast uncultivated areas with the lowest possible social and economic level of civilization, appalling communications and low density of population. Nor has she to cope with the racial problem presented by distinct and separate groups of aboriginal Indians, whites and half-breeds, or with the problems arising from the clash of cultures and traditions. Moreover, education in Spain is organized so as to reach the whole nation, and the political, economic and administrative arrangements are those of a country which is wholly European.

Nevertheless, the highly mountainous character of the land has made it difficult to open up communications on an adequate scale and there are relatively isolated areas where living standards and ways of life are below the average for the country as a whole.

Although these areas are incorporated in the political and administrative structure of the state on a footing of equality with the other more prosperous areas, government action through the official agencies has inevitably reached them in a weak and attenuated form, without the vigour which is the spur to steady material and spiritual improvement and progress, and it has failed to produce satisfactory results.

It was therefore necessary to devise special methods in these areas for overcoming the loneliness of the inhabitants and its inevitable concomitants of poverty and ignorance which are largely due to the lack not so much of natural resources as of initiative, to inertia and conservatism, and in the final analysis to the absence of adequate incentives and information to overcome their cultural deficiencies as compared with the rest of the country.

Again, Spain is essentially an agricultural country and it is therefore only to be expected that there should be fundamental differences in the way of life of urban and rural communities. It also follows that it would be advisable to use special procedures for the information and education of the rural areas and for the support and instruction of local officials, especially schoolmasters, bringing them, directly and personally, by constant exchanges and correspondence the tonic of contact with progress and with the latest cultural advances.

The first step must be to make a thorough study of the special characteristics of each area and even of each village or group of villages of a similar type. The causes of their backwardness, poverty and isolation must be determined in order that a clear picture may be formed of the educational, economic and social prospects, as a guide for a concerted and sustained attack on their problems. Routine and superstition must be combated by banishing ignorance, by encouraging and enlivening through word and example and practical achievements, by showing the villagers how to raise themselves and prosper through their own efforts, becoming better citizens in the process.

At the Seminar on Audio-Visual Aids in Fundamental Education, organized by the Catholic University of Milan in April 1952, Mr. Lestage asserted that illiteracy and want always go together, that where ignorance rules, there is always mental and physical impoverishment, with the resultant unhygienic conditions, malnutrition and high sickness rates.

That backward areas and villages are a solid, living and operative fact is indisputable and this in itself demands that the human problems, material and spiritual, found there should be examined in their totality. Their characteristics must be studied as an indivisible whole and the solving of their problems must be planned on the same basis, repeated experience having proved the futility of unco-ordinated efforts (cultural, literacy etc., campaigns), however praiseworthy in themselves, directed at any single element of the general problem, owing to the effect in that sector of the unresolved problems in all the others.

In the not too distant past it was believed that all the problems under review could be solved through book-learning, specially provided by highly academic schools.

The survival into our own times of the phenomenon of illiteracy in civilized society has put an end to this belief.

The illiterate lacking fundamental education has dwindling prospects of integration into a society whose structure is becoming progressively more equalitarian and whose working conditions grow ever more exacting. His restricted outlook not only puts him in danger of acquiring a sense of resentment and inferiority but may create inequalities more disruptive of social harmony even than economic inequality.

FOUNDATION OF THE EDUCATIONAL MISSIONS

A decree of 29 May 1931 established a Board of Educational Missions under the chairmanship of Don Manual Bartolomé Cosio, Curator of the Museo Pedagógico.

The spirit and purpose of this decree are set out in its preamble:

'It is deemed urgently necessary to try out new educational procedures in the villages, reaching out to them not simply through the impersonal printed page but through the spoken word and the spirit which gives it life and power in a communion of magnanimous ideas and aspirations.'

'The task is to bring to the people, and especially those dwelling in rural areas, the breath of progress and the means to share in it, the moral stimulus it imparts and the practical example it affords of universal improvement, so that all the villages of Spain, even the remotest, may share in the advantages and noble satisfactions which are today the prerogative of the cities alone.'

Article 1 goes on: 'A Board of Educational Missions is hereby established to be responsible for propagating general culture, modern ideas in education, and training in citizenship in townships, villages and hamlets, with special reference to the intellectual interests of the rural population.'

Since 1942 the educational missions have operated as a department of the 'San José de Calasanz' Institute of Education, of the Council of Scientific Research.

SECTIONS

For the better discharge of its functions, the Department of Educational Missions is organized in a number of permanent sections and auxiliary services.

The permanent sections are the following: Libraries; Teaching material; Handicrafts, especially for women and girls; Publications.

The first section studies various model libraries for use by children, adults or teachers in the various zones. Some hundreds of model libraries are distributed free every year, preferably to village schools in the most backward areas, to serve as lending libraries for the whole neighbourhood. A record is kept of the use made of them and the results achieved.

The second section is mainly concerned with the study of audio-visual material and of the techniques for using it, whether in children's schools or for cultural extension purposes and in adult education.

The section therefore maintains a stock of equipment comprising: projection lanterns

(episcope, epidiascope, filmstrips, slides); 16 mm silent and sound film projectors; 35 mm sound film projectors; wireless sets and magnetophone recorder; a film library; a record library of classical and popular music; collections of diapositives and filmstrips.

The purpose of this equipment is essentially experimental and it is lent free of charge to teaching establishments, preferably those in 'mission' areas.

The handicraft section collects, studies, popularizes and gives special instruction in the female handicrafts (lace-making, embroidery, needlework) most representative of the different regions of Spain.

Lastly, the fourth section is responsible for the publication of the books needed in the department.

ACTIVITIES

Conjointly with the long-distance activities carried on by the sections from Madrid, supplying information, equipment and operating techniques, the Department of Educational Missions also conducts field operations with frequent visits to places where its services are most needed.

These operations are of two main types: Educational Mission Weeks and Rural Education Missions, in which the sections mentioned above play an active and practical part.

Educational Mission Weeks

These are intended for primary school teachers and bring the whole teaching community together for a few days' combined work on concrete problems.

They are usually held in the capital of the province concerned, with the co-operation of the authorities, teachers at the institute, university professors, etc., and bring teachers, preferably from rural areas, into touch with one another, drawing them out of the relative isolation of their normal lives, enabling them to discuss current problems, rousing them to action and introducing them to new techniques.

Shortened versions of the Weeks are the local missions lasting from three to five days, which are attended by a more restricted group of teachers from a specific area, in order to examine local cultural problems and discuss the best way of solving them.

Rural Education Missions

I propose to discuss these missions at greater length as they are the ones most concerned with the practical work of adult education.

They are a kind of special mobile school, travelling to all educationally backward areas to study the situation and try to find a solution. Despite their special character and their extra-curricular methods, they do not work independently of the school but on the contrary make it the centre of their activities and from there extend their influence to the whole village.

Their special work falls into four categories:

1. Study of the educational problems affecting the school population.
2. Study of the educational problems of the population as a whole.
3. Study of environmental problems of a social, economic, occupational etc., nature.
4. Practical activities.

Repeated observations have convinced us that, as stated at the beginning of this article, the poor and backward areas have several different kinds of problem which cannot be solved individually but require a co-ordinated study of all adverse factors with a view to their general solution by unusual means—since the usual means, judging by results, have proved inadequate.

METHODS OF WORK

Preparatory Work

1. Selection of the areas and villages to be dealt with; study of their characteristics (human, social, economic, geographical), their problems and the type of activity most suited to each one of them.
2. Preparation of the annual programme of missions, with dates, itineraries, means of transport (motor, carts, horses) and duration.
3. Fixing the programme and equipment required for each mission.
4. Selection and 'teaming' of the technical staff to take part in the activities in each area or village.

Preliminary information is collected in the following ways, among others: (a) consulting the educational authorities in the area and the villages, preferably primary school inspectors and teachers; (b) consulting provincial and municipal authorities; (c) special visits to the various areas by technical staff of the Department of Educational Missions.

For these consultations, standard questionnaires are drawn up covering the main and most usual problems and leaving ample scope for specific information on special problems, for suggestions and advice.

During the special visits, preliminary experiments are carried out on representative groups, with modern material, in order to discover their reactions to the new techniques the mission will be bringing with it, and whether they understand them and can make use of them. The following points are also studied:

1. The physical environment: features and resources of the area or village; extent to which such resources are exploited, and possibilities of increased and improved exploitation (lands, housing, agricultural methods).
2. The human environment: racial characteristics; manner and standard of living; work and amusements; other aspects of community life.
3. The cultural environment: cultural level of children and adults; education in citizenship; co-operation; cultural sources and interests; traditions and folklore; the school (equipment, methods, influence, results); failings, their causes and remedies.

Equipment

Sets of equipment are of two types: stationary (in permanent experimental zones) and mobile. The items included vary with the needs of the particular area or village,



A recreational class for children and adults.
(Photo: Ministerio de Educación Nacional,
Madrid).

but the average set is made up as follows: one 16 mm sound film projector; one 35 mm sound film projector; one 5 h.p., 1 1/2 KW, 50 cycle, 15 amp. electric generator, weight 100 kg; one filmstrip projection lantern; one sound recorder (magnetophone); one wireless set with coupled amplifier; one gramophone pick-up and microphone; one Leica-type camera; one 16 mm ciné-camera; one exhibition of women's handicrafts (clothing, embroidery and lace); one exhibition of pictures and art reproductions; one collapsible puppet theatre; one library, which remains in the village for the use of the neighbourhood under the supervision and management of the school; costumes and 'props' for performances of classical, popular and modern Spanish plays.

Secondary stores, varying according to programme needs (diapositives, photographic slides, drawings, gramophone records, magnetic recordings, leaflets, posters).

Technical Staff

The size and composition of mission teams varies with the specific requirements of each mission. The normal strength is from three to eight, drawn from three categories:

1. University and normal college professors, doctors and masters of education, primary school inspectors and teachers trained in fundamental education and the use of audio-visual media.
2. Specialists: doctors, engineers, agricultural experts, folklore experts, musicologists etc.
3. Notabilities and officials of the areas and villages concerned (priests, teachers, etc.).

Activities of the Mission

Preference is given to the most isolated and culturally backward areas. Work is concentrated on villages with populations ranging from 200 to 1,000 persons, and from one to three days are spent in each.

All the problems of the village or area are studied in their totality, from a sociological and educational standpoint, in conjunction with theoretical and practical activities of a cultural and recreational type, special attention being paid to the intellectual interests of the rural population.

The programme includes activities in and outside the school, providing recreational and cultural meetings for children and adults, with informative talks, exhibitions of handicrafts, drawings, posters and photographs, lantern and cinema shows (on health, agricultural and topical subjects), narrative recitations, puppet theatre or 'live' performances of legends, romances and comedies; concerts of classical and popular music,



Preparing the programme. (Photo: Ministerio de Educación Nacional, Madrid).

reading with commentaries, etc, and some practical work, including visits to the fields, study of housing and employment, health and hygiene, child care, etc.

The local population takes an active part in the proceedings, by giving, in particular, folklore demonstrations, by joining in talks, commentaries, etc.

When the weather permits, most activities take place in the open, in the village square, with improvised stages and props, and there are held also the exhibitions and demonstrations, the time-table being adjusted to the way of life and working hours of the village so as to secure maximum attendance.

Follow-up Work

1. Examination and review of the report and the experience gained in the case of each mission.
2. Determination of the most serious and urgent problems and of the most suitable means of action, and notification of these to the authorities concerned (Ministry of Agriculture, Ministry of Labour and Industry, Directorate-General of Health, etc.).
3. Consideration of future operations in the same areas or villages.
4. Assessment of the need for sustained activities in particular areas and of the means for carrying these out.

In Spain there are a number of official bodies—Frente de Juventudes (Youth Front), Sección Femenina, the parishes, SEM, etc.—carrying on cultural extension activities of the utmost value, the most outstanding being the culture missions of SEM and the Sección Femenina's 'Francisco Franco' lecture tours.

ESTABLISHMENT OF A COMMISSARIAT FOR CULTURAL EXTENSION

A Commissariat for Cultural Extension was set up within the Ministry of Education by a decree of 18 December 1953.

The prescribed object of the commissariat, in pursuance of the principles of justice and social solidarity to which the state subscribes, is to raise to maximum intensity the activities needed to bring, not only material, but also and primarily intellectual and cultural benefits to all members of the national community whatever their condition and estate. This it is to do

by intensified efforts on the part of the nation's educational establishments to fulfil as effectively as possible their formative task and to extend their influence in the areas they serve;

by encouraging the systematic use of the methods that new techniques make available to education, e.g. films, wireless and other audio-visual aids;

by arranging through other channels to bring the benefits of culture to ever wider sectors of the population above school age, in order to provide every Spaniard, so far as possible, with the fundamental education he needs for the conduct of his life and the fulfilment of his religious and patriotic duty, and with the skill required for the exercise of a trade through which to play his conscious and responsible part in the life of the nation;

by reorganizing the separate cultural extension services of the Ministry of Education, incorporating them in a higher body (the commissariat) so as to give them the requisite internal homogeneity, and by securing proper co-ordination with other bodies co-operating in the important task of cultural extension.

The Commissariat consists of a Technical Secretariat and the following services: press and school broadcasts; educational films; educational missions; cultural publications for the people.

It will be discussed at length in a later article.

UNESCO ASSOCIATED PROJECTS—VI ADULT AND COMMUNITY EDUCATION IN BRITISH TOGOLAND¹

The following account is taken in its entirety from the Report by Her Majesty's Government in the United Kingdom of Great Britain and Northern Ireland to the General Assembly of the United Nations on the Administration of Togoland under United Kingdom Trusteeship for the year 1952, and forms Chapter 8 of this report. For part of the time, joint courses were run with the authorities in French-administered Togoland and to complete the picture of this project we give a short description of the activities in that area. A full description of these will be found in a forthcoming Unesco publication: Some first results of fundamental education in French African Territories which has been prepared by a committee of French educators and will appear as no. 9 in our series: Educational Studies and Documents.

An experimental scheme of mass education was initiated in the southern section of the Gold Coast in October 1948. During 1949 it was extended throughout the area and joint courses were held in conjunction with the authorities in Togoland under French trusteeship. The scheme has attracted widespread attention and has been accepted by Unesco as an associated project.

Briefly, the aim was to present social service as an important and interesting function of educated leadership, and to do this a series of short courses was organized by mobile teams in outlying rural areas. Mass literacy campaigns in the vernacular, first aid and hygiene, music, discussion group work, village drama, physical recreation, civics and women's activities formed the basis of the first and subsequent courses. Throughout the courses the emphasis was laid primarily on inspiring a sense of service amongst the educated leaders rather than on teaching the uneducated. But the demand by illiterates for teaching of the elementary techniques of reading and writing was so great that they could not be turned away, and the opportunity was taken to afford the potential leaders an opportunity of immediate practice in literacy techniques. Dramatic results were not looked for, as the aim did not involve the creation of new organizations which might wilt as quickly as they flowered, but it was hoped that a new attitude of mind might be engendered which would reflect an increasing awareness of community needs and an increasing readiness to meet them by local and voluntary community effort. It has been necessary to recapitulate briefly the aims and methods of this new approach in order that subsequent activities can be readily assessed, but a fuller description of the scheme in its early stages is included in the 1949 Report.

In August 1951, the Plan for Mass Literacy and Mass Education received the cordial and unanimous approval of the Legislative Assembly, and the Mass Education Section of the Department of Social Welfare and Community Development took immediate steps to put into effect the first literacy campaign. Planning for the literacy campaign was divided into the following phases: (a) the setting up of temporary Rural Training Centres in the main language regions in which the campaign was to take place; (b) the recruitment and training of mass education staff; (c) a senior staff conference to discuss the regional planning of the literacy campaign; (d) the literacy campaign in action; (e) examinations for the Gold Coast Literacy Certificate; (f) the holding of 'Mass

¹ Part of the Mass Education Team's programme in the Gold Coast.

Literacy Days' and the award of Gold Coast Literacy Certificates and Voluntary Leaders' Badges.

A vernacular literature board, an independent board financed entirely from government funds, was set up by Ordinance in November 1950. The functions of the board were described thus in the Ordinance:

'It shall be the duty of the board to establish, equip, manage, and maintain printing and publishing establishments in the Gold Coast for producing vernacular literature and to take all such steps as may be necessary to carry out such duties; but the board shall in this respect have regard to the normal development of private agencies in the printing and publication of vernacular literature.'

Arrangements were made with the board for a supply of books totalling 55,000 primers (including 15,000 each in Ewe and Twi) and 180,000 graded readers for delivery in January 1952, though in fact it was considerably later before delivery could be effected.

From 1948 onwards the mass education staff had been using the Laubach method of teaching in literacy work. It had already proved so successful that it was decided to continue with the Laubach method in the major literacy campaign and all primers and graded readers were based on the Laubach method.

It was also decided, as a matter of policy, that the retraining of existing mass education staff and the training of new mass education staff should be organized on a regional basis, and it was therefore necessary to establish a temporary rural training centre in the territory. In September 1951, the department was fortunate enough to secure rented buildings suitable for use as a temporary training centre at Ve-Koloenu. This temporary centre was in a rural setting, which afforded excellent opportunities for practical work and for demonstrations of mass education techniques in village surroundings. The community development officer was given the task of renovating and furnishing the buildings in readiness to begin staff training on 1 January 1952.

Meanwhile the vacancies created by the Plan for Mass Education and Mass Literacy for mass education officers, assistant mass education officers and mass education assistants were extensively advertised in the *Gazette* and local press.

Interviewing boards were organized for each region in which campaigns were to be conducted with local representatives on each board. The mass education regions had been formed on a language basis and every attempt was made to obtain indigenous mass education staff for each region. The interviewing boards were under the chairmanship of the Chief Community Development Officer, and were guided in the selection of staff by the consideration that candidates must have: (a) a good knowledge of local customs: a warm sympathy for the illiterate and his aspiration; the ability to read and write in at least two vernaculars spoken in the region; (b) a keen interest in village development and a record of voluntary service to the community; and (c) the ability to convey a sense of enthusiasm to rural communities.

Candidates for the post of assistant mass education officer were expected to have the Cambridge School Certificate or its equivalent, and candidates for the post of mass education assistants were expected to have achieved the Middle (formerly Primary) School Certificate, and in addition to have learnt a trade. In all cases men of maturity and experience were selected.

The selected candidates reported to the rural training centre for training on 1 January 1952. Training had previously taken place centrally in Accra but it could not be so closely related to practical work as regional training. The basis of the training programme was to make each student an expert adult teacher. Specific technical training in road making, house building, and other community development project work was not included but was left to another course of training to be held at a later date at the College of Technology.

As much use as possible was made of outside lecturers, especially of those government offices and voluntary organizations which had a direct bearing on the work of

mass education. The location of the rural training centre meant that the students were living alongside their problems and there was no dearth of practical experience during this training both in the survey and in the attempted solution of village problems.

Training at the temporary rural centre at Ve-Koloenu proceeded smoothly and there was a very noticeable improvement in the quality of the students' approach to the adult literate and in their success in obtaining the co-operation of communities for their village projects.

It was possible to start work on a permanent centre at Ho to replace this temporary one. The actual construction will be linked to instruction in building techniques and will therefore take longer than would otherwise be the case, but such instruction will be an additional purpose of the centre in addition to those for which it is originally designed.

In order adequately to brief senior officers concerned in the literacy campaign and to discuss the progress of the mass education section, a senior staff mass education conference was held at the Accra community centre in April. The main points of the conference were an evaluation of regional training, the planning of the literacy campaign on a regional basis, and the progress of local development committees.

At this conference each community development officer read reports on the training methods employed in his region. The reports were discussed by the conference and suggestions for training were noted and circulated to all officers concerned.

The conference also discussed publicity for the literacy campaign on a national scale. The fact that the actual direct teaching of illiterates was to be done by voluntary leaders rather than by government officers demanded an inspired and educated public opinion as an essential to success. As an inducement to voluntary service on the part of potential teachers it had been decided to award a badge to successful voluntary leaders, indicating the number of illiterates taught to Gold Coast Literacy Certificate standard by a series of white bars on the badge. One white bar on the badge would mean that five people had been instructed by the possessor of the badge. Two bars would mean that 10 persons had been instructed, and three white bars would mean that 20 persons had been instructed. It was decided to give this badge considerable publicity through the medium of illustrated advertisement in the local press and by constant reference to the badge in all publicity material. Used with the badge was the slogan 'Literacy for Progress'.

Literacy certificates were to be awarded for 'reading and writing with comprehension'. This was interpreted as the ability to read from vernacular newspapers or vernacular books, and afterwards to explain in simple words to the examiner the content of the literature read and to take down simple sentences from slow dictation. It was also decided to send letters to churches, political parties, and other voluntary organizations, publicizing the literacy campaign and asking for voluntary leaders to come forward and assist.

The staff of the Department of Information Services attended the sessions of the conference dealing with publicity for the campaign and gave invaluable assistance and advice. In addition, the Director of Information Services made available mobile cinema vans for the campaign. It was decided at the conference that two of these vans would be assigned to the territory.

The plan was that the cinema vans would carry films, containing a community development theme such as that contained in the film *Amenu's Child*, and be accompanied by an assistant mass education officer to publicize the literacy campaign. The mobile cinema vans would stop at a village and screen the films; the assistant mass education officer would then address the audience on the subject of the literacy campaign and on the following day register voluntary leaders and would-be learners for literacy classes. He would in addition form a literacy committee if this was possible. His task was to carry out the preliminary organization for class work.

As explained in the plan for mass literacy and mass education, the success or failure of the literacy campaign would depend upon the effectiveness of the voluntary leaders recruited. The conference discussed at some length the training of voluntary leaders and whilst the consensus of opinion was that six to seven days would be desirable for training voluntary leaders yet the hard fact had to be faced that nearly all voluntary leaders were in fulltime employment and would therefore be available only at week-ends for training. It was decided that as much concentrated training as possible in the Laubach technique and class organization would be given in the time available to voluntary leaders. If, as seemed probable, week-end training only was possible with the voluntary leaders then an effort would be made in all regions to extend the period of training by holding more than one course.

In accordance with the publicity scheme, Mr. Erzuah, Ministerial Secretary, Ministry of Education and Social Welfare, broadcast an appeal for voluntary leaders to come forward for training in each of the three regions and letters were sent out by the Department of Social Welfare and Community Development to churches, political parties and voluntary organizations and received encouraging replies. The Christian Council of the Gold Coast deserves special mention for the rousing appeal it sent out to all affiliated churches.

The regional training courses for mass education staff concluded on 31 May and staff were posted to districts. On 3 June the campaign was formally launched by the Ministry of Education and Social Welfare and the cinema vans rolled out on their itineraries, complete with films on community development and assistant mass education officers to explain the campaign. In each town and village visited by the cinema vans, voluntary leaders and prospective students were registered and in many villages literacy committees were set up at once while money was collected towards the cost of lamps and kerosene for the literacy classes.

It is advisable at this stage to say a word about the voluntary leaders. They came from every walk of life, clerks, storekeepers, farmers; in fact anyone who was competent to teach in the vernacular was pressed into the service. In many instances it was found that the enthusiastic voluntary leader and the most sympathetic adult teacher was the young man who had not completed his education up to Standard 7 in the middle school. This type of instructor was well aware of the difficulties confronting the adult illiterate in grappling with the skills of reading and writing, and his knowledge of their difficulties invariably led to a sympathetic approach.

As the literacy campaign gained in tempo it became increasingly evident that the original estimate of 20,000 primers and 15,000 graded readers was too low, but it was impossible at that stage to increase the numbers of primers and graded readers ordered as the Vernacular Literature Bureau was finding it extremely difficult to produce from all local sources the original number of primers and graded readers which had been ordered. The campaign nevertheless continued.

By the end of July the campaign in the territory extended as far north as Kete-Krachi. It is difficult to convey in words the rising enthusiasm of the villagers as the literacy classes progressed, but any person who witnessed the scenes in the villages could not fail to be impressed with the eagerness and earnestness of class members. It had never been assumed by the department that literacy was an end in itself. The old assumption that once the illiterate has been made literate his progress as a citizen and active community member is assured is too threadbare to deserve comment. On the other hand it is equally wrong to assume that literacy has little or no contribution to make towards community development. The progress reports demonstrated that the mass education staff were able to carry out many village projects during the period of the literacy campaign, and the confidence between mass education staff and villagers engendered through the bringing of literacy to the village augurs well for the future of village project work.

The two mobile cinema vans were continually used during July and August on

propaganda work among women for a series of courses on child care and nutrition which were to be held after the intensive literacy campaign.

At the end of August, progress reports showed a total of 467 literacy classes established in the territory, with 30,684 learners registered and 1,690 voluntary leaders trained. Statistics showed that many more primers were sold than the number of learners registered and it is possible that in hamlets well off the beaten tracks two or three people had gathered together under the tuition of a literate in their vernacular, and had started their own literacy group without registering.

Towards the end of August there was a noticeable decline in the number attending classes. The main reason for this decline was the seasonal migration of the people to the cocoa farms, since from September the cocoa is being prepared for the main harvest. This problem of migration was known in advance but the extent of the number of people migrating had not been fully appreciated.

The examination for the Gold Coast Literacy Certificate, as previously stated, consisted of reading with comprehension and a short piece of dictation. No pressure was brought to bear on class members to take the examination, though all were informed that they could sit for the examination for the certificate. The latest figures indicate that approximately 7,000 people in the territory have achieved the Gold Coast Literacy Certificate, but examinations are still taking place. The proportion of women to men taking the examination was nine to one. No satisfactory explanation has yet been found for this.

As far as possible examinations were held in the villages where classes had been organized, but in some instances examinations were held at convenient centres. In no instance was the assistant mass education officer actually in charge of the area allowed to conduct the examination, and at all examinations a senior officer of the department invigilated. The first literacy examinations were held during September and October.

Outside observers have commented that the examination standard is too high. This criticism is not accepted. If the factor of people migrating is discounted, a very high percentage of class members are sitting the examination and it is now widely recognized in the rural areas that the Gold Coast Literacy Certificate is something of real value. It means that the recipient is fully literate in the vernacular.

After examinations have been held in an area a Mass Literacy Day is proclaimed when literacy certificates and voluntary leaders' badges are awarded. The Mass Literacy Day has proved extremely popular and is always a day of festivity and rejoicing. Brass bands and singing bands vie with one another in demonstrations of their virtuosity and crowds of up to 5,000 have gathered to witness the ceremony. The Literacy Certificate and Voluntary Leaders' Badges are presented, whenever possible, by distinguished visitors.

The provision of further reading material is always a problem when undertaking a literacy campaign, and the distribution of literature in the rural areas where there are no book sellers or agents is an even greater problem. There is the danger in employing mass education staff on the distribution of literature that they may tend to become mere distributors of literature and their primary job of community development be left undone.

Prior to the literary campaign the Vernacular Literature Bureau had successfully established vernacular newspapers in Ewe and Twi. These newspapers were sold at 1d. a copy and were, in the main, distributed by the mass education staff. Gradually the Vernacular Literature Bureau was able to establish agents in the rural areas and also take over the agents established by the mass education staff. These agents have now taken over the bulk of distribution of newspapers. The newspaper appears once monthly and has a large circulation, approximately 18,000, in the Ewe language group. It is intended that, in the near future, the vernacular newspapers will be published once weekly.

In addition to the newspaper already mentioned the Vernacular Literature Bureau

has been experimenting recently with a type of newspaper designed to attract the literate who has not yet achieved the Gold Coast Literacy Certificate standard. This newspaper is largely composed of illustrations, with carefully edited reading material. The experiment has not yet reached the stage where comment is possible.

Four graded readers are available in quantity and in addition the Scottish Mission Book Depot, Accra, The Methodist Mission Press, Cape Coast, are producing and distributing an increasing quantity of vernacular literature. The department has obtained money from the Colonial Welfare and Development Funds for three mobile book vans and when these book vans are operating they will considerably ease the problem of distribution of vernacular literature.

The northern section was not included in the 1952 mass literacy campaign because it presents a very different problem as regards literacy work. For various reasons the northern territories are behind the south in education and at present there is not a large educated class from which voluntary leaders can be recruited for literacy work. It is therefore necessary in the northern territories for the mass education staff to undertake direct teaching of literacy classes, and to produce their own literates. Teams will, however, be moving into the territory early in 1953.

The department started work in the northern territories in December 1950, and the year's main effort was directed to building a rural training centre and on recruiting and training staff. Literacy campaigns could not be extended to the territory in 1952, but it is expected that more rapid progress will be made as and when new literates can be given intensive training at the rural training centre, Tamale, and afterwards start their own literacy groups. A start has however been made by the establishment of a small vernacular press, under the Vernacular Literature Board, at which Dagbani and Mampruli primers and readers for use in the territory have been produced, and the first vernacular news-sheet in the north has been produced in these languages and has a circulation of over 1,000 copies per issue.

This first large-scale literacy campaign has produced good results and has proved that the pattern of work envisaged in the plan for mass education and mass literacy is practicable. It is intended that an intensive literacy campaign shall take place every year for the next five to ten years in an attempt to eradicate illiteracy from the rural areas, and certain features of the 1952 campaign will assist in planning future campaigns. The literature production difficulties have now been overcome and it should be possible to have adequate stocks of primers and readers at the beginning of the literacy campaign. The problem of the people migrating will always be present but can be alleviated by starting the literary campaign during that period of the year when the population is most stable.

Whilst all community development officers have stressed the point that all voluntary leaders did not stay with their classes throughout the period, the fact that approximately 60 per cent. of them work throughout the campaign without any reward other than the award of a volunteer's badge of honour proves that voluntary effort has been successful. In addition records are kept of the new literates so that there can be continual 'follow up' work after the intensive campaigning season. In succeeding campaigns every effort will be made to train the new literates as volunteer literacy class leaders and if this proves possible a rapid expansion of literacy in the rural areas can be envisaged.

During November and December a series of in-service training courses for mass education staff was held at the temporary rural training centre, Ve-Koloenu. The purpose of these courses were critically to evaluate the results of the major literacy campaign, to improve techniques, and to plan project work in the villages.

TWO EXPERIMENTS IN FUNDAMENTAL EDUCATION IN FRENCH TOGOLAND

As early as 1949, two experiments in fundamental education were carried out in this territory, at Palimé and Blitta respectively, an important feature in both being the co-operation and assistance of the fundamental education services of the adjoining Gold Coast territory.

Encouraged by the results secured, the French authorities decided to undertake two further experiments on new lines. The sites selected were Tchekpo in the south and Défalé in the north, and both operations took place in 1952.

Tchekpo is not so much a village as a group of villages, with a total population of 3,000 of Ouatchi stock.

While the village farmlands were originally rich, over-cropping is rapidly impoverishing them and increasingly lengthy fallow periods are becoming necessary; yield is thus precarious. Water is also a problem; and the rate of illiteracy is very high. It was round these facts that the experiment was devised.

An anti-illiteracy centre was set up (with instruction in the first instance in Mina and thereafter in French) and a domestic science centre for the women. Concurrently, practical steps were taken to put the teaching given on health, agriculture and afforestation—the most urgent problems in the community in question—into practice. Demonstrations were carried out, notably on the utilization of draught animals (oxen), and of simple mechanical cultivators; incidentally, the need to purchase these led to the decision to establish co-operatives.

Défalé is not really a village at all but a valley, about eight kilometres in length and three in breadth, settled by Lossos. The density of population is very high—over 200 to the square kilometre, which is exceptional for Africa. The soil is poor and stony and surface water is infrequent, though deep-lying supplies are available.

Here, too, action was concentrated on three sectors: on combating illiteracy, on health and on agriculture. In this particular undertaking, important practical results were achieved. The school for the adult education courses was rebuilt; a dispensary was set up, a well was sunk and fitted with a pump; a rural craft workshop was organized; demonstrations of terrace cultivation were carried out, etc.



Literacy classes for adults, Tchekpo (Photo: Unesco).

Literacy classes for adults, Tchekpo (Photo: Unesco).



Both at Tchekpo and at Défalé, the results secured would have been unobtainable without the co-operation that took place between the various administrative services, on the one hand, and between the populations concerned and those services, on the other. There have been further experiments since. For instance, the Sotoboua farm school has become a permanent training centre for fundamental education instructors for the territory.

OPEN FORUM

FUNDAMENTAL EDUCATION AND EXTENSION OF SCHOOLING

ANDRÉ LESTAGE

Fundamental education, as we all knew, is designed to help *children and adults who do not have the advantages of formal education* to understand the problems of their immediate environment and their rights and duties as citizens and individuals, and to participate more effectively in the economic and social progress of their community'.

Let there be no misunderstanding about our statement that it is intended for children 'who do not have the advantages of formal education'. Wherever the government makes separate provision for primary education, fundamental education is for adults only. In short, its purpose is to fill a gap. Once all generations of children have received proper schooling and all adults have thus learnt the three R's, fundamental education as such will disappear or be merged in what is generally known simply as adult education.

But that day is still far off. In this paper we are concerned with a very special problem—the relationship between fundamental and primary education in countries still undeveloped economically. By way of comparison, let us consider a problem of language. Whenever the vernacular tongue is used as a medium of instruction, the question arises as to the 'bridge' which will have to be built between the vernacular and some more widely used language. How is it possible to pass from one to the other? Where, when and how is the 'bridge' to be placed?

Similarly, we must consider the best means of closing the gap between primary education and the experiment of fundamental education.

The question arises whether it is in fact possible to pass from the one to the other. Can the school play a part in fundamental education and serve as a point of departure? Can it provide a firm enough basis on which to lay the foundations of the first arch of our 'bridge'?

We have no doubt whatever that the answer is 'Yes'. But this mere assertion may be unconvincing, and we must try to justify it. We feel we can say that there is no fundamental education expert who is not first and foremost a teacher. This being so, how can any fundamental education expert entrusted with an experiment in a particular region begin by spurning whatever educational facilities already exist, above all the school?

In underdeveloped countries, where schools are few and far between, they serve as cultural centres to a much greater extent than in countries where every village has its school. Such centres may not always shine very brightly; the lamp may flicker, but it is nevertheless there, and by the mere fact of its existence the village with a school is not a completely deserted and hopeless village. Admittedly the school is for the child, and adults are not necessarily interested in it; but if their children go there, the parents are clearly influenced by it indirectly. In other words, this abstract distinction between a village with a school and a village without one implies a very real difference between the adults of the two types of village. To say that 'hope springs eternal' around the school means that the people who live near it are more alert and that it is always easier to arouse collective enthusiasm in them, or at least to obtain general assent for, any educational experiment designed to better the lot of the community. We must not therefore neglect a factor of such importance when we remember the tremendous difficulties encountered in kindling hope and promoting action in villages where poverty and despair prevail.

These psycho-sociological, or more simply 'human', reasons are supported by educational reasons. Before describing the latter we would say clearly that *we have no wish*

to make fundamental education a question of pedagogics in the learned sense of the term. Nevertheless, modern pedagogics, which is based on 'active' methods and 'background studies', is not unrelated to fundamental education.

As an example, let us take a bush school at Amlamé. Amlamé is a village in the Atakpamé area, some hundred and twenty miles from Lomé, the chief town of the French trust territory of Togoland. 'The village consists of nearly 240 rectangular huts', we are told by Mr. Jean A. M. Sitti,¹ the headmaster of the school, and 'the inhabitants, 790 in number, are nearly all farmers'. 'The few craftsmen among them are builders, carpenters, blacksmiths or workers in jewellery'. All are of the Akposso race.

There is a school with three classes. 'It is the largest and finest building in the place.' It is attended by over 200 pupils, about 60 of them girls. In short, it is a typical bush school. We have before us the nine numbers of the monthly school magazine published by the pupils of Amlamé. They consist of free compositions, in accordance with the new educational methods and techniques of Freinet. Let us hear what Mr. Sitti has to say.

'After our pupils' friendly society or our school co-operative had developed sufficiently, we were able to place an order for printing equipment. This consists of an aluminium shutter-type press printing to a format of 13.5 × 21 cms., very simple to operate.'

'To encourage healthy competition in my pupils, the best exercices each day are printed on loose leaves, which are then filed and kept. At the end of the month the leaves are stapled together under a single cover, and there we have our school magazine. It has undeniable benefits: the pupils work harder, they can express their views and freely write them down, develop a taste for well-executed manual work and drawing, and make interesting exchanges with other schools in Togoland or France.'

What inferences can be drawn from this information?

Firstly, the children already know what is meant by a 'friendly society' or 'school co-operative', and can appreciate the advantages because it has enabled them to buy a printing press.

Secondly, there are the many educational advantages which Mr. Sitti has so well described.

Thirdly—though this becomes evident only on reading the magazines—the children are well able to express themselves on subjects with which they are familiar as the very substance of their lives and the lives of their parents and the village.

The majority of the compositions are concerned with *agriculture*. This is obviously not mere chance, since the villagers are 'nearly all farmers'. The reader is impressed by the clarity of these little essays, their precision and practical approach.

Here are some examples of the subjects covered:

Millet: reproduction, conditions for cultivation, preparation of soil, care of the plant.

Excellent drawings (linocuts) serve to complete any abstract parts of the text (e.g. a scheme for earthing up the plant).

Fonio: (a cereal used as a staple food, along with rice and yams).

Maize blight: how to combat it.

Coffee: its enemy, the scolytus beetle and how to get rid of it (by boiling); cutting back; school coffee plantation, etc.

The farmer's enemies.

Our native birds.

Handicrafts are not neglected, and the page dealing with the village blacksmith is excellent.

Weather lore is carefully studied, either in its unpleasant manifestations (the Harmattan, a hut struck by lightning) or from a more 'scientific' angle: a summary of monthly observations (measurable rainfall, storms, mist, wind, temperature).

¹ Mr. Sitti has since been appointed headmaster of a larger school.

The cultural section is synonymous with the life of the village, its manners and customs. We read of the new library, Christmas in a Togo village, weddings, a tom-tom recital, or the first election (for a deputy). Sometimes, too, questions are asked: 'If we didn't have the Amouchi River branch, where would we get our water from?' Or there is a description of the building of the hut, or of how some pupil spends his Saturday (the weekly holiday for schools).

Neither are *moral considerations* ignored: we find little aphorisms, full of wisdom, little tales from traditional sources, or an occasional sentence from a European philosopher (perhaps a shade too severe).

Interest is not, however, strictly confined to the village and efforts are made to widen the horizon. Thus there is the story, for those who have never left the village, of a trip to Lomé, the first sight of the sea, or a visit to the flying ground and an aircraft. It is only one more step to the realm of *international understanding*: we read of relations established with French primary schools and of trade in various products; and a text sent by French schoolchildren is printed.

All these subjects would be met with again in the school magazine at Dschang¹ in the Cameroons, although—significantly—with the *variations imposed by a mode of life which is at once similar and different*. Maize is cultivated in the Bamileké country just as in Togoland, but the Bamileké hut differs from the Atakpamé hut, and the customs of the village of Foto are not those of Amlamé. We must emphasize how well these differences are brought out in the essays and drawings. If, despite the use of such similar technical means as a printing press and linocuts, and despite such similar modern educational methods as free composition, these differences are portrayed so clearly, it is a proof that each of these schools exactly reflects its surroundings and that each is part and parcel of the village, with its customs, anxieties and hopes.

These short essays, be it noted, have been produced by children, familiar indeed with their parents' worries, because they are part of their everyday life; but children for whom these worries are not yet real problems whose solution is a matter of life and death. And the work has all been done under the guidance of a teacher who, in the very heart of 'darkest' Africa, has obtained such results without previous preparation, drawing inspiration solely from his own mind and the faith which is in him.

Let us try, then, to imagine what would be the effect of the same master's teaching if given to adults, even with his present equipment, or by the same master when trained for his task by attendance at a technical course for example.

It can scarcely be doubted that the essential elements of fundamental education are there. Such villages are ready for it. For convincing proof, we have only to look once again at the subjects of the articles—writing, agriculture, rural handicrafts, efforts to raise living standards, manners and customs, cultural activities, widening of horizons to include even international understanding. Even the means are available. The attraction of the printing press for adults would increase enormously with the growth of their ability to read.² It may even be asked whether, under the guidance of enlightened masters, the method of actually producing a book at the same time as one is learning to read (and to write by hand) is not the best and most natural method of all. Might this not successfully overcome the difficulty of obtaining textbooks, which are everywhere so desperately scarce? And why should not the adults of the village do the same as the children, it being understood, of course, that their main interests are different?

Impelled by a pride which is after all quite natural, they would undoubtedly try to produce texts embodying the results of their own experience. They would surely ask, too, that the same press should be used to print with the familiar type other articles telling them how to combat maize blight, how to get rid of the scolytus which eat into

¹ And certainly in others too, e.g. those mentioned in no. 12 of 'African Education'.

² This experiment has been carried out successfully in other regions.

their coffee plants; or texts which would recount the legends of the district, the territory or of far-off lands: articles, in short, which would set down all their individual or general problems and would be read with avidity. All this would naturally be only a part of fundamental education, which would retain its universal character.

Quite recently we had an opportunity of reading the report of two experts working for technical assistance and Unesco on a vast fundamental education experiment in Liberia. After a difficult start, due to the fact that efforts were scattered and resources limited, the experts decided that they must 'base their plan (for fundamental education) on schools for children the curriculum of which included economic questions or matters connected with hygiene and agriculture'.

However, the experts themselves, especially one who had previously been working in El Salvador, were somewhat embarrassed by the conclusions which the circumstances had dictated, and they apparently feared that 'the link between the school and fundamental education might be to some extent at variance with the classic concept of fundamental and community education'. There was a danger, they felt, that the real aims of fundamental education might be neglected.

We had little difficulty in setting the minds of the experts at rest by expressing the following views:

The time has come, we believe, to link the fundamental education programme with the programme for the extension of school education. There is an increasing tendency to consider the school, especially in rural centres, as a 'community school', open to both children and adults, and as a suitable means of fostering the general development of village life. The training of fundamental education experts must therefore be linked with that of the rural schoolteachers, so that the two schemes may reinforce each other. This is precisely the reason underlying a plan which has been drawn up for assisting one particular Member State or group of Member States, already in possession of a training centre for fundamental education, to organize alongside the latter and on the same basis, a training establishment for rural teachers. In this way, *the documents and methods of the one can be used to help the other; the rural schoolteachers will become familiar with some of the basic concepts of fundamental education, while fundamental education experts will come to learn the functions and teaching methods of country schools.*

The advantages are thus clearly defined and the tasks properly allotted. Fundamental education is not going to be put under the care of primary education, nor will responsibility for developing community life rest on the shoulders of the village schoolmaster. But we must link 'the training of fundamental education experts with that of rural teachers'.¹ We are not asking for a single technician to be trained in two functions, but that there should be two technicians whose work is complementary. Neither should we forget that the term 'fundamental education' includes the word 'education'; and education means training.

The school trains the child; it does more than teach him the three R's. He is taught reading and writing, because they are doubtless the two most valuable instruments in the acquisition and stabilization of what will later be his culture. Fundamental education, unlike a mere scheme for community development, is not designed merely as a means of overcoming certain evils: it has a positive part to play in the training of men and women by giving them instruments with which they can acquire new knowledge to store up and reproduce. Thus it must inevitably include the fight against illiteracy, even though that fight is only one of its elements. But if the school trains the child

¹ The implications of this principle cannot here be examined in detail. However, experiments already conducted along these lines might be profitably studied. See, e.g., 'Cultural Missions in Mexico' (monograph in the Fundamental Education Series, or articles in the *Fundamental Education Bulletin*, no. 1, January 1949 and no. 4, October 1949), 'The Rural Second Unit in Puerto Rico' (Bulletin no. 1, January 1950), 'An Experiment in Social Education—Labour Week in Kashmir Schools' (Bulletin no. 3, July 1950).

and fundamental education trains the man, can we possibly agree to the existence of an inexplicable gap between the two types of 'training'?

It has been observed elsewhere that 'the grant of credits for fundamental education must in no case involve any reduction in the credits necessary for traditional forms of education'—and emphasis has been laid on 'the need for an exhaustive preliminary study of the problems of fundamental education, so that there shall be no waste of credits which are so vitally necessary for all forms of education and that the goodwill of adults shall not be abused by ill-prepared campaigns presenting little interest'.¹

The argument is worth studying. It would be a disaster indeed if fundamental education were developed at the expense of primary education. But in the countries which concern us, both systems must be developed as a matter of extreme urgency. The urgency, moreover, has two aspects: a country with only 20 per cent of its children at school is heading for a disastrous future later on, but the same country with 80 per cent illiterates, is even more immediately incapable of the effort which would enable it to solve the most pressing problems and emerge from the stagnation in which it is sunk. But credits are limited, and it would seem that we are on the horns of a dilemma. The dilemma, however, is more apparent than real. It is precisely because credits are limited that they must be used to the full and all waste avoided. There must therefore be close co-ordination between primary education, which trains the child, and fundamental education, which trains the adult. In the illiterate adult, weary and apathetic, how often do we not find the erstwhile wide-awake child, who once knew how to read and write, but who, rudely cut off from all intellectual pabulum after leaving school, has finally forgotten everything?

There are thus various valid reasons why both systems of education should go hand in hand. Moreover, the facts prove that, in local communities and the territories, their co-existence and co-operation are not only possible, but desirable, if waste of money, ideas and energy is to be avoided. There is thus reason to believe that this co-operation will finally prevail.

¹ *L'Éducation Africaine*, nos. 10 and 11, 1951.

NOTES AND RECORDS

INTERNATIONAL

INDIA

TRAINING VILLAGE WORKERS FOR A RURAL DEVELOPMENT PROJECT¹

Following my notes on the Selection of Village Workers,² we have now been involved in the training of our selected village workers over a period of 18 months. Some of our methods and experience in this training process may be of interest to others working in the same field.

Basic assumptions. The training programme and methods used have been based on the assumption that we are not essentially training for overt village leadership, but rather 'guides' or 'village companions' who can act as a catalyst for inspiring indigenous local leadership. This might not be true of all projects, but at Barpali our workers, though coming from the same area and generally speaking the same dialect of Oriya, are posted in villages outside their own home locality. We do envisage however, that they may well become leaders in their home villages later on.

Secondly, we regard training as a continuous and ongoing process, beginning with an intensive initial course of four weeks, followed by 'on the job' experience. This is followed by frequent short-term 'refresher' courses when village workers and technicians get together for group discussion on problems, and when further technical knowledge can be imparted. In this connexion it would be kept in mind that, except for one arts graduate from Santiniketan, all our workers completed their education at matriculation standard or less. Consequently they are not, in the main, predisposed for the absorption of technical knowledge on an intensive basis. To a large extent 'learning by doing' has been the keynote of our training methods. The absence of extensive formal education has not proved a great disadvantage; in fact some of our best workers are amongst those with least schooling and they have been able to adjust themselves and to identify themselves with the villagers more quickly. Four agricultural graduates, invited to participate in the second pre-selec-

tion course,³ admitted at the concluding interview that the pre-selection exercises had revealed to them that their educational experience had ill fitted them for life and work at the village level, though they were all village boys. This is unfortunate, but we know of other projects where agricultural graduates have turned out to be excellent village workers.

Initial Training. The initial training period lasts for four weeks. The trainees live as a community and take full responsibility for organizing and managing their domestic arrangements. The project issues daily food rations in bulk and the training group arrange rotas for cooking, washing up, cleaning and water carrying. The programme is so fixed that no trainee need miss any programme activity by reason of his duty rota.

The emphasis for this training period is on village work, general philosophy and approach and methods and basic techniques. At the end of four weeks it is our aim that each worker should have an enlightened sense of mission for his task, a clearer picture of his purpose and function in a village, and a measure of confidence in his ability to make friends and acquire a real feeling of identity in the village. This to be supported by some basic knowledge of extension methods, and some technical instruction in agriculture, public health and sanitation, and social education.

The training includes a series of talks on local conditions related to the broader aspects of rural development in India, and the work being done by other groups, including the government sponsored community development projects. There are talks on various

¹ Notes supplied by Philip Zealey.

² *Fundamental and Adult Education*, vol. V, no. 3, July 1953 p. 134-5. At the request of the Government of India and by arrangement with the State Government of Orissa, the American Friends Service Committee are conducting a 10-year rural development project in the Sambalpur district of Orissa. These notes are supplied by the director of the project.

³ ibid.

educational processes—teaching by example, by demonstration, by discussion, by group activity, and the principles of fundamental education. The theoretical lectures of the agriculturist and public health specialist are supplemented by practical work. Our social anthropologist describes his function in the project and demonstrates how village workers can co-operate in his studies and how the results of his work can be of assistance in solving some of the social problems of the village.

The evenings are devoted to recreational activities such as games, singing of local songs, dancing, variations on village drama and story telling, all of which have their value in developing village participation.

Learning by doing. Following this initial course, the workers are assigned to villages. The assignments are not haphazard. The social anthropologist has previously surveyed the villages to assess general social characteristics. We now know our workers well enough to judge their broad temperamental qualities. Villages and workers are matched as suitably as possible. This matching has not always been successful but only in a few instances has it been necessary to transfer a worker from one village to another.

Whilst 'finding their feet', the workers specially need to feel the guidance and full support of the project leaders, so that very frequent visiting is called for at this stage. After a month they come back to the training centre for a further week. The nature of this follow-up course is largely dictated by the special needs expressed by the workers as a result of their first month out in the villages. By this time they know what specific knowledge they require in order to make a practical contribution to the immediate situation as they have found it.

Thereafter, frequent village visits by the leaders are continued and the workers come together at the project headquarters for at least three days in each month. This period has become known as a 'refresher course' though it now has much more the character of a seminar.

Conclusions. On the whole both the project leaders and village workers have been satisfied with this method of training. However, the village workers do sometimes have the feeling of being only 'one page ahead' of the villagers. Nevertheless, to an extent this is often an advantage in leading to the solution of problems, or self-help activity resulting from 'on the level' democratic village discussion. After all, our prime object is to stimulate self-confidence

and subsequent community action for village betterment.

It is doubtful whether this method can be applied *in toto* for large scale schemes where training centres are far removed from project villages, or where frequent consultation between leaders and village workers is not practicable, or where functions are more specialized. In such cases the village worker cannot leave the centre until fully equipped for his task and this will involve a training period of six to nine months as a minimum.

Some critics have suggested that the work of a village worker lies predominantly in his knowledge and technical abilities. These are, of course, most important, but we feel that it is as much, if not more, the spirit and inspiration which he can carry into the village that create the new vision and move purposeful self-help activity in the right direction. More than half the problem is to provide an atmosphere wherein fresh knowledge and improved practices are sought after and then put to good use.

FORMATION OF AN ADVISORY COMMITTEE ON CO-OPERATION IN HYDERABAD STATE

The Government of Hyderabad, on the initiative of the Minister for Co-operation, has formed an advisory committee on co-operation in which both official and non-official elements are represented.

The chairman of the committee is the Minister for Co-operation and the Registrar of Co-operative Societies is the ex-officio secretary, while a number of leading co-operators in the state have been appointed members of the committee.

The functions of the committee are: (a) to review the progress of the co-operative movement in the state; (b) to consider and enunciate the general principles governing the form of co-operative organization; (c) to formulate plans and policies for the development of co-operative activities in the state; (d) to devise co-operative methods for the implementation of special schemes of economic development; and (e) to advise the government on various questions relating to the co-operative movement.

Meetings of the committee will be held at least once every six months.

The establishment of the advisory committee is all the more important in view of Hyderabad State's five-year plan, which aims at consolidating the existing structure of the co-operative movement and the training of workers and staff. The Government of Hyderabad has

earmarked a sum of over Rs.3,500,000 for the development of co-operation during the five-year period.

The following aspects in regard to training and administration are covered by the plan: (a) provision of staff to organize the co-operative movement in the new talukas¹ of the Diwani area; (b) appointment of grain bank supervisors and special auditors for business societies; (c) educational facilities at regional schools, training at the central co-operative union, propaganda, publication of pamphlets, audio-visual education; (d) marketing of oil seeds and cotton at 11 centres.

Implementation of the above programme is expected to help in stabilizing the administration and widening the sphere of the co-operative movement.

FAMILY WELFARE SERVICE SCHEME, DELHI

A family welfare service scheme has been launched in Delhi under the auspices of the Central Social Welfare Board, and a 'Family Welfare Co-operative Industrial Society' has been formed to participate in the implementation of the scheme. The society's committee includes representatives from both the Ministry of Commerce and Industry and the Ministry of Finance. Membership of the society will be open to families of a certain income group (Rs.60 to 250 a month) who are resident in the area concerned.

Under this scheme it is proposed to build a match factory at Motinagar, which will be run by the co-operative. The member-workers will be given some basic training in the manufacture of matches before starting at the factory. Women belonging to members' families will be provided with paid part-time work, mostly at home but also at the factory premises.

The Ministry of Commerce and Industry has allocated a sum of Rs.300,000 for the project. About half of this amount will be used for the construction of the factory and the provision of machinery, while the remainder may be employed for initial purchases of raw materials and for other essential purposes.

AUSTRALIA

ABORIGINAL CO-OPERATIVE SOCIETIES

The Government of Queensland, with the object of promoting native welfare, has plans in hand to train aborigines to set up and run their own co-operatives, which will be regis-

tered under the Queensland Co-operative Act. It is believed that the tribal community life, to which the indigenous people have for so long been accustomed, will greatly facilitate the task of educating the aborigines in the principles and practices of co-operative organization.

The first exclusively aboriginal co-operative is to be established in the Torres Straits and Gulf of Carpenteria country, and will be for trochus shell fishing. The Queensland Government is sending experts from its agricultural department to these areas to explore and advise on the possibilities of developing other types of co-operatives (cattle and agricultural, for instance), and simple rules are being drafted for the societies envisaged.

BRITISH WEST AFRICA

COMMUNITY SCHOOLS: ZARIA PROVINCE NORTHERN NIGERIA²

Constitutional changes allied to social and economic progress in Zaria Province have created a demand for education here: a demand which was, for many years, conspicuous by its absence. The population of approximately 800,000 is roughly divided between Moslems and non-Moslems and it is among the latter more especially that the idea of education has become so popular.

Two years ago while on tour in southern Zaria I found that the requests for new schools which were made to me were not only voiced with more enthusiasm than I had expected, but that there was an element of desperation in the villagers' plea. Something, it was obvious, would have to be done, and it would have to be done cheaply and quickly, for the new school programme in the Native Authority's 'Development Plan' (more than adequate in the days of reluctant acceptance of Western education) would come nowhere near meeting the demand for new schools.

The idea of community schools in southern Zaria was really born in Kwoi. I was sitting in the rest house there one evening when a deputation came to me. I found that it consisted of the village head and all the elders of the Jaba village of Nok, three miles away. They said simply that they wanted a school of their own, as it was a long way for their children to walk from Nok to Kwoi every day

¹ Districts

² From notes supplied by P. J. O. Taylor, Provincial Education Officer, Zaria, northern Nigeria.

and that, in any case, the Kwoi school was full, and could not take many of their children. I said I was very glad to hear that they wanted a school but that no extra money was available to pay for this project. There was silence for a moment and then I asked them if they would like to build their own school. The response was immediate: yes, most certainly they would build their own school: if only they could be promised a teacher they would do all the rest.

The development of the idea however was not so simple. In the first place the villagers had never before built a rectangular building. Local materials, mud bamboos and thatch were used, but in order to produce a building capable of withstanding the rains a lot of help and supervision was necessary. The site was pegged out and the building method explained but the results were not uniformly good. At Nok for example I found the wall on the weather side of the school only 9" thick, and crooked; it had to be thickened and repaired.

In the first year (1952-53 dry season) we started with five community schools and one extension of an existing school by communal efforts. Response varied but there was never any lack of enthusiasm. We found that the speed and efficiency with which a building went up depended largely upon the degree of interest shown by the district head. At Kubaca for example the district head was very helpful and keen on the idea. I sited and pegged out the school one morning in November 1952 and promised to obtain for the villagers a free forestry permit to cut roofing materials. Returning a month later with the permit in my hand, I was asked quite reproachfully why I had not returned before. The school had been started on the afternoon of the day I had pegged it out, and the school building and the teachers' compound had been at roof height for two weeks waiting for my arrival with the forestry permit!

We encountered a number of other building problems for which help and advice for the villagers was necessary. Doors and windows for example were beyond their ability to produce. Eventually these were made at Kaduna P.W.D. yard, many miles away, and railed and head-loaded to the schools. They were paid for from district council funds.¹ Similarly a bag of cement was produced for each school for the construction of blackboards.

When finally worked out and approved by the authorities concerned, the main features of our community schools emerged as follows:

1. Under the control of the village council the people of the community concerned built the school, including a compound for the teacher and latrines.

2. Maintenance of the school is undertaken by the community.
3. In order to comply with the education ordinance the Emir of Zaria is named the 'proprietor' of the school; the 'manager' is the Native Authority Council member for education.
4. Teachers and equipment are provided and paid for by the Native Authority, who will, if the school is regarded as efficient, be reimbursed in course of time by government grant-in-aid.
5. Religious instruction, which is, by government regulation, a compulsory subject in the curriculum of all schools, is provided for as follows: the subject is placed last on the day's time-table and the children are sent off by the teacher in charge to the appropriate class for religious instruction organized by the various missions operating in the area. (In strictly 'pagan' villages where there is no missionary activity we have been finding difficulty: reputable instructors in spirit-worship and ju-ju are hard to come by, and without them it is hard to observe the letter of the law with regard to the 'conscience clause' of the education ordinance!)

The experiment continues and is in high favour not only with the people but also with the authorities of the region, for it provides a steady increase in the number of schools without a corresponding drain on resources. The Sudan Interior Mission also is co-operating and helping to make the scheme a success, particularly by refraining from applying for new mission schools in villages where a community school is built or contemplated. There are advantages to missions in co-operating: they are permitted the facility of giving religious instruction to the children of their adherents without the expense and trouble of building, financing and managing their own schools.

To date 10 community schools have been built and six more are projected for the dry season 1954-55. In addition four villages have built or mended their own schools by voluntary labour: the name of 'community school' has not however been given to these latter as they are in Moslem areas and the religious instruction arrangements for community schools, outlined above, is inapplicable.

It is a fact that where men from a village

¹ Sixpence per taxpayer is paid back from the native treasury to the district council. This money is intended to be used specifically on projects to develop the district under the control of district councils.

or group of hamlets have built a school by their own labour, been present at all meetings where decisions with regard to the school have been made, etc., they are showing a greater keenness for and interest in the school than in other areas. Parents' committees have been formed and are flourishing; the teacher has become their friend and adviser and the sharer in their enterprise, and a happy state of affairs results. Nothing has given me personally more satisfaction in this country that to see the people of a village, men, women and children, willingly labour on the construction of a school which will banish ignorance from their midst.

The problem now is not where to build new schools but where not to! Twenty or more villages are clamouring for permission to have a school; one village indeed began to gather building materials in an attempt to force authority's hand. Only shortage of trained teachers keeps the number of new schools down to perhaps six a year at present. But new teacher training centres built from Colonial Development and Welfare funds and regional funds will soon, we hope, provide a steady flow of teachers to remove even this limitation on progress.

WOMEN'S CO-OPERATIVE SOCIETIES IN EASTERN NIGERIA

The increasingly important part being taken by Nigerian women in the economic and social life of their country is evidenced by the growth over the past few years in the number of co-operatives organized specially among women. The first of these was formed in eastern Nigeria in 1942, and since then the movement has spread to other parts of the country. This rapid development may largely be attributed to the opening of co-operative maternity service societies which, according to the 1950-51 Report of the Registrar of Co-operative Societies, number eight with a membership of 6,993. Seven of these maternity service societies are in the Udi division of Onitsha Province, and the eighth is at Ututu in Calabar Province.

Women co-operators (including those who are members of mixed societies) number more than 10,000, representing nearly a fifth of the total Nigerian membership—in eastern Nigeria alone about one-third of the total.

Apart from the maternity service societies, the activities of women's co-operatives are mainly concentrated in credit societies of which there are 70 exclusively for women, with a total membership of 3,000. As an interesting example of the work of one of these

societies, mention may be made of the Ibiaku-Itam No. 2 Women's Co-operative Society, a thrift and credit society formed by women in a small 'bush' village. The members, who number 41 peasant women, paid in individual shares of £2. Each member saves at least 1s. 6d. a month—a small but most creditable effort having regard to their limited earnings. The society makes loans to its members for trading purposes, and interest paid on loans is added to working capital. These women members are farmers who also trade in palm produce, fish, cassava, yams and mats.

There are two women's craft societies, the Arochuku Embroideresses and the Akwete Weavers, both of whom do their work in their own homes.

Women's co-operatives, by providing opportunity for initiative and leadership, have contributed much towards encouraging members to rise to a standard of literacy that will enable them to manage the affairs of their societies efficiently. Increasing interest is being displayed by women in community development work, particularly in the field of adult literacy, health services, and domestic science.

ANGLO-EGYPTIAN SUDAN

MINISTRY OF EDUCATION PUBLICATIONS BUREAU, JUBA¹

Almost five years ago, at the beginning of 1949, the Ministry of Education's Publications Bureau at Juba started to produce its first reader for southern provinces schools. Now greatly expanded in the editorial and technical departments, the bureau prints some 250,000,000 words every year.

The function of the bureau is to produce school readers, teachers' handbooks, teaching notes, textbooks, school magazines and periodicals. All—with the exception of *Sambala*, an Arabic monthly produced primarily for northern Sudanese teachers working in southern schools—are geared for southern reading and teaching.

For the past two years the bureau has devoted most of its time to producing Arabic readers for the schools in the three southern provinces of Equatoria, Bahr El Ghazal and Upper Nile. While new books are always in course of production, earlier books are constantly under revision and experiment. The decision to allot such a large share of the bureau's production to the publication of Arabic school readers is in line with the

¹ Notes supplied by the bureau.

government's policy to make Arabic the common language of the country. The ultimate goal is for Arabic to become the language of instruction up to and including the intermediate schools, and to this end much of the bureau's efforts are directed.

Sufficient Arabic textbooks and readers have been produced to cover instruction in the first and second years but a number of third and fourth-year readers have also been published. So far the bureau has produced 17 books for the first year, six for the second year and eight for the third and fourth years. The first and second-year books have been the subject of much experiment and the reactions of the teachers are always considered before any changes are made in the content. There is also the closest liaison between Juba and the Arabic department at the Institute of Education, Bakht et Ruda.

At various times editors in the bureau visit schools to get on-the-spot knowledge of the value of our books, and courses in simple Arabic have also been organized and carried out by these editors at various times.

The bureau also publishes school readers in the various vernacular languages and in the past five years no less than 24 have been produced. The languages include Acholi, Zande, Uduk, Dinka, Latuko, Shilluk, Toposa, Didinga, Nuer, Ndogo, Balanda, Murle, Bari and Madi. Previously the work of translation was the sole concern of bureau translators but a publications board was set up in 1952 to dictate future policy and also to arrange, through the textbooks officer, the production of vernacular literature.

The third side of the bureau's activities is concerned with the production of periodicals. First of all there is *Sambal*, which is published for northern Sudanese teachers who are working in the south. This Arabic magazine, which was launched in an experimental way in 1952, has proved extremely popular.

The second periodical is a quarterly magazine named *Future*. This was one of the first productions of the bureau and is now a great favourite throughout the southern provinces. As the years have passed the magazine has increased in scope and appeal and also in circulation.

Last year schools were encouraged to write their own magazines and four volunteered to do so—Rumbek Secondary School, Juba Training Centre and the intermediate schools at Atar and Loka. It is hoped to add at least two more schools to the list during 1954.

The bureau has been extremely interested, since its inception, in the distribution of visual aids to the schools and this work has expanded

enormously in the last two years. Besides distributing film strips the bureau has started in a small way to produce its own, and the first reactions to their showings are most favourable. For some time now film showings have been arranged throughout the south and in 1952, because of experience gained in the early years, the bureau was asked by the Public Relations Officer to administer a mobile cinema van for the three provinces. Another side of the visual aids section is the distribution of non-political photographs and posters to schools; last year some 5,000 were sent to post elementary institutions.

The history of the bureau is a brief one for it was only a little over six years ago that it was decided that the translation bureau which had been fostered by the present Assistant Director of Education, Southern Provinces, should be expanded into a publications bureau. The immediate problem in the south at that time was not merely that of illiteracy but of a poverty of reading matter in the 14 vernacular languages used as the media of instruction in the schools. English was, and still is, the medium in the higher classes of elementary education, and only a debased form of Arabic was then generally understood.

A new feature of the bureau's work is typesetting. An experimental section was set up in 1952 and Arabic and vernacular literature are now produced by this method. Apart from the relatively small output in the letterpress section all publications are produced on automatic offset litho printing machines.

BRITISH GUIANA

DISCUSSION GROUPS

The journal *Overseas Education*¹ (vol. XXVI, no. 1, April 1954) carries a report of discussion groups working in remote rural areas of British Guiana, where qualified tutors are unavailable, and where serious difficulties are faced from the lack of transport, library services, community centres, and electric power.

Courses are arranged by the Department of Extra-Mural Studies of the University College of the West Indies, in co-operation with local adult education councils. The materials used are the British Council Study boxes of the kind widely known and used in many

¹ *Overseas Education*, a journal of educational experiment and research in tropical and sub-tropical areas; quarterly. London, H.M.S.O. for the Secretary of State for the Colonies.

countries. Each box deals with one subject, and is a self-contained kit designed for study or discussion groups with lay leaders. It contains books, film strips, charts and gramophone recordings of lectures, and titles available include *Welfare Services and the Child*, *Agricultural Co-operation*, *Industrial Relations*, *Local Government*, *The Press*.

The most significant development has been in classes organized for particular occupational groups, e.g. trade union officials and members, the British Guiana Nurses' Association and the British Guiana Press Association. Reports to the Extra-Mural Department from students indicate that the boxes are invaluable in areas of limited resources, and their success with occupational groups may lead to the preparation of further subjects of a vocational sort. Of particular appeal to the students has been the self-contained nature of the boxes, the interest of the films, and the help afforded by the 'Instructor's Guide' which forms part of the kit. This last is clearly of great importance in view of the students' isolation and the emphasis on discussion led by successive members of the group, who are of course not themselves teachers. In the one or two cases where items in the boxes may need adaptation, this can be done locally, with the concurrence of the British Council.

(Further information on these boxes may be obtained from The British Council, 65 Davies St., London, W. 1)

CUBA

PILOT CENTRE OF FUNDAMENTAL EDUCATION

The Minister of Education of Cuba has established a commission to study the setting up of a pilot centre of fundamental education. The members of the commission are the Cuban scholars who finished their studies at the regional fundamental education training centre, Pátzcuaro, Mexico, last year.

YUGOSLAVIA

THE EDUCATION OF AGRICULTURAL PRODUCERS IN SERBIA¹

The first cycle of the winter training courses for agricultural producers arranged in Serbia has now been concluded. It had been planned to open 91 schools in the autumn of 1953 but only 51 were able to operate, located in 42



Student examining strains of barley (Photo: Fotoslužba-Hrvatske).

different districts of the People's Republic; they were attended by 2,300 students.

Despite the inadequacy of the number of schools actually opened, the experience gained and the results secured have proved extremely valuable both immediately and for the future.

From the very beginning different systems were employed in the schools in Serbia proper (Uza Srbija) and in the autonomous Voivodina region respectively. Thus, those in the former area were staffed by professionals while in Voivodina the instructors were not trained teachers and served as unpaid volunteers. Curricula and study plans likewise differed in the two regions.

Farmers showed considerable interest in the scheme in those districts where it had been given adequate publicity. Cases were not uncommon of young men walking 10 kilometres to attend. In the villages of Medvadja and Velika Drenova, adults (particularly men in the prime of life) came to the classes in large numbers; these two areas produced over 500 students. On the other hand, in certain essentially agricultural districts, more particularly Sabac and Ub, where publicity for the schools had been inadequate, the results were negative.

During this initial period, the majority of the students attending had six to eight years' schooling (short secondary cycle).

Each winter school was supplied by the Council of Public Education and Culture of the People's Republic of Serbia with a stock

¹ Translated from *Politika*, Belgrade, 10 April 1954.

of 250 books—teachers' textbooks, technical works and popular science works. Despite this, however, the work was often hampered by shortage of books and inadequacy of school equipment.

At present there is an undeniable shortage of textbooks suitable for this type of instruction. To remedy this, a competition has been started in Vojvodina, and it is very probable that the Council of Public Education and Culture of the People's Republic of Serbia will also arrange a similar competition and give its attention to improving the equipment of the schools.

The results already secured from the agricultural producers' winter courses are undeniably positive, but there is still much to be

done in this sphere. On the conclusion of the theoretical instruction and the end-of-course examinations, practical courses should be arranged during the summer. For this purpose the instructors will take their students to state farms or co-operative farms, where they will have to prove their capacity to put into practice the theoretical knowledge they have acquired.

It will also be necessary, in the summer, to take steps for the opening of new winter schools, enlisting the help of social organizations to publicize these courses and increase the number of students.

There is no doubt that the good work carried out by these schools will contribute greatly to the progress of agriculture in Yugoslavia.

UNESCO NEWS

ACTIVITIES IN THE DEVELOPMENT OF LIBRARIES¹

Unesco Public Library Pilot Project, Medellin, Colombia

The cultural activities specialist of the Havana Regional Office of Unesco spent some time this year as expert adviser during the organization period of the Medellin Public Library, which is planned on lines similar to those followed in the organization of the Delhi Public Library, the first of Unesco's public library pilot projects. The Medellin Library has been organized with the co-operation of the Colombian Government, the authorities of the city

of Medellin and the University of Antioquia. Dr. Julio Cesar Arroyave has been appointed director of the library. The Director-General of Unesco will attend the formal opening of the first sections of the library at the end of October.

Delhi Public Library²

The Delhi Public Library, established on the initiative of Unesco with the co-operation of the Indian Government and the city and state authorities of Delhi, continues to make most satisfactory progress. The latest statistics show that approximately 1,000 books are issued by the library every day and that it serves about 70,000 people a month, the membership being 20,000. The collection totals 45,000 volumes, most of which are in Hindi and Urdu, with a small percentage in English. At the beginning of 1953 a large mobile unit, carrying 3,000 books, began operations.

Delhi is the title of an illustrated booklet, easy-to-read, just issued in Hindi by the library. This is the first in a series of specially written simple publications brought out by the library for adults who have just learned to read. Two similar booklets are now in the press, and 30 other manuscripts have already been prepared.

¹ See previous notes in vol. V, no. 2, p. 96-8; vol. V, no. 3, p. 142 and 146; vol. VI, no. 1, p. 40-1; vol. VI, no. 2, p. 88.

² Also *The Delhi Public Library* by Frank M. Gardner (*Occasional Papers in Education*, no. 16), Unesco, Paris, 1953.

Mobile library, New Delhi (Photo: Unesco).



Follow-up of the Seminar on the Development of Libraries in Africa held in Ibadan, Nigeria, in 1953¹

A member of the Unesco Secretariat was on mission during June in French and Belgian African territories and in Liberia to study their needs and the methods by which Unesco can assist in promoting public library development.

In all the places visited great enthusiasm was found for the creation of public library services in association with fundamental education. In Algiers, the Cameroons and Liberia efforts were already being made to implement the Ibadan seminar recommendations—establishment of new libraries, creation of a literature bureau and the organization of a library association.

Further public library progress in Africa is likely, especially if given an impetus by the creation of the proposed public library pilot project, which has already been officially requested by Liberia. In view of the widespread interest in this activity in Africa, requests from other governments are also expected.

The report of the Ibadan seminar will be published later this year as the sixth in the series *Unesco Public Libraries Manuals*.

WORKERS' STUDY TOURS

Some 1,200 European workers will, during 1954, have visited their colleagues in other countries as members of Unesco's travelling study groups for workers. Altogether, 74 groups from 15 countries, of from 15 to 25 persons each, have been formed to see for themselves the conditions and ways of life of their counterparts in other lands. They come from 30 different occupations and industries.

This is the third year that such a programme has been organized by Unesco; in 1952, 750 workers took part in 34 tours, while in 1953, 40 visits were arranged for 850 persons. The 1954 programme covers an extended range of occupations and new countries are participating in the tours for the first time, including the United States of America with two groups of members of the Congress of Industrial Organizations.

Some examples of occupational groups taking part in the 1954 programme are: Pharmaceutical employees and restaurant workers from Austria; Metal workers and public service employees from Belgium; Agricultural workers and house painters from Denmark; Electrical workers from France; Members of the Co-operative Women's Guild from Germany; Social Insurance employees from

Greece; Metal workers from Luxembourg; Dockers and restaurant workers from the Netherlands; Boot and shoe workers and typographers from Norway; Clerical workers and members of the Workers' Educational Association from Sweden; Printers, accountants and bookbinders from Switzerland; Postal workers, ship-building draughtsmen and co-operative employees from Britain; Co-operative employees from Yugoslavia; Groups of industrial workers from the United States of America.

These visits are organized by Unesco in co-operation with trade unions and other workers' organizations. Under the plan, Unesco pays the inter-country travel costs. The Unesco National Commissions in the countries concerned are co-operating in the plan and participate in the reception arrangements. Local representatives of the International Labour Office are also helping to brief outgoing groups and to receive incoming ones.

Group travel of this kind is one of the most effective ways of breaking through national cultural frontiers by bringing together people from different countries who do the same job and have the same basic interests.

ADULT EDUCATION

International Study Courses

The General Conference of Unesco at its Seventh Session in 1952 authorized the Director-General to give technical and financial aid to certain international non-governmental associations concerned with workers' education to enable them to organize regional study courses in economically under-developed areas.

Plans are now under way for four such study courses in 1954. The ICFTU (International Confederation of Free Trade Unions) has already made detailed plans for a course at their college at Calcutta, India, to be held from 31 October to 20 November with students attending from many parts of the world. The course will include a study of the aims and objectives of workers' education, techniques and methods of trade union education, the meaning and importance of the UN and its Specialized Agencies, and problems of economic development.

The IFWEA (International Federation of Workers' Educational Associations) will hold another course in collaboration with the University College of the Gold Coast, British West Africa, at Accra from 10 to 23 December, inviting students from the territories of central

¹ See vol. VI, no. 1, p. 40-1.

and southern Africa. The study course entitled 'Adult Education in a Changing Africa' is designed to assist the development of adult education movements in Africa, with special reference to West Africa. There will be opportunities for studying the aims, achievements and methods of adult education, and its special problems in African territories; for discussing the background problems of political, economic and social development, with reference to the role of adult education in a rapidly changing society; and for considering the aims and functions of the UN and its Specialized Agencies.

The ICA (International Co-operative Alliance) has been invited by the National Co-operative Council of Haiti to organize a school at Port-au-Prince in October or early November 1954. Students from the Caribbean area will attend.

The IFCTU (International Federation of Christian Trade Unions) will hold a study course at Santiago, Chile, under the direction of Rev. Father Professor Rafael Maroto Perez, who is the Director of the local trade union and co-operative school. Invitations will be sent to most Latin American countries.

While the non-governmental organizations will, in each case, be responsible for the complete organization and administration of their study courses, they have consulted Unesco on the choice of the director of the course and the programme of study, and will report to Unesco at the conclusion of the study course.

Unesco in turn will pay a contribution towards meeting the administrative costs and give grants to cover students' travelling expenses.

Missions on Adult and Workers' Education

The Unesco Secretariat has organized a group of three missions on adult and workers' Education to take place in 1954-55: one to Latin America and the other two to South-East Asia and the Far East.

These missions have been arranged with a view to assisting Member States to develop adult and especially workers' education, with particular regard to the exercise of citizenship and international responsibilities. All the Member States concerned have indicated their interest in the proposed visits, while the Specialized Agencies, ILO, WHO, FAO, Economic Commission for Asia and Far East and Economic Commission for Latin America, have offered their full co-operation.

Dr. Fernando Roméro of Peru, chief of the Division of Vocational Training for the Pan American Union, was appointed to visit and

advise in Latin America. He has worked extensively in the Latin American countries, particularly as adviser to governments on questions of vocational training schemes. After a short briefing period at Unesco, FAO and ILO headquarters in April, he proceeded to Latin America on a four months' mission, visiting Brazil, Uruguay, Argentina, Chile, Venezuela, Cuba and Colombia.

Mr. C. D. Rowley, principal of the Australian Institute of Pacific Administration, will undertake one of the missions to South-East Asia and the Far East. Mr. Rowley is a well-known Australian educator, having been Deputy Director of the Australian Army Education Services during the war, and has a great deal of experience of adult education in the Pacific area. He will leave Australia at the end of November on a four-month mission, visiting Thailand, the Associated States of Indo-China, the Philippines and Indonesia.

At the same time, Mr. Martin Smith, Secretary of the New Zealand National Council for Adult Education, who has a distinguished record in adult education in New Zealand, will undertake a mission in South-East Asia, visiting Thailand, Burma, India, Pakistan and Ceylon.

European Seminar on Adult Education, Wégimont, Belgium

In April 1954 the Belgian National Commission for Unesco organized a two-week European seminar on adult education. The purpose of the seminar was to discuss the contribution of sociologists and sociological method to the development of adult education.

Forty-five participants representing, in the main, voluntary organizations, attended from the following countries: Austria, Belgium, France, Germany, Haiti, Italy, Lebanon, Netherlands, Norway, Sweden, Switzerland, the United Kingdom and Yugoslavia. The director of the seminar was Mr. Jean LeVeugle of France; Unesco provided the services of Mr. Sédès, a French sociologist.

Three sets of problems were discussed at the seminar: how local communities can be studied before adult education programmes are launched; how adult education groups can be formed and their programme of studies developed; how the results of these programmes may be measured. These discussions gave the educators an opportunity to understand better the contribution social research can make to their work and the sociologists a clearer picture of the needs and interests of adult educators.

UNESCO COUPON SCHEME

The Unesco Coupon Scheme (for books, films and scientific material) now has 34 participating countries. By 30 June 1954 a total of \$5,264,000 worth of coupons had been put into circulation.

UNESCO TRAVEL COUPON SCHEME

Fourteen countries have now joined the Unesco Travel Coupon Scheme which was launched in April 1954. By 30 June 1954, \$386,000 worth of Travel Coupons had been allocated by Unesco to purchasing countries. Explanatory leaflets on the Coupon Schemes may be obtained from the Unesco Coupon Office, 19 avenue Kléber, Paris-16^e; France.

UNESCO GIFT COUPON PROGRAMME

The countries participating as donors in the Unesco Gift Coupon programme are showing increasing interest in contributing to Unesco gift projects which help fundamental and adult education centres, especially in Asia and Africa. For example, voluntary groups in Denmark are publicizing the Mysore State Adult Education Council and the Gold Coast mass education teams, dramatically presenting the work by means of press, film and radio. Readers, listeners and audiences are offered the possibility of directly assisting such work by buying Unesco Gift Coupons to be used for the purchase of educational equipment which the centres lack. The Unesco film, *World Without End*, is extensively used to show audiences the meaning of adult and fundamental education in the lives of people, and contributions to the Unesco Fundamental Education Centre at Pátzcuaro, which is featured in the film, are also encouraged.

TECHNICAL ASSISTANCE

Liberian Fundamental Education Project

In the past three years, the combined efforts of the Liberian Government and Unesco experts have welded the fundamental education project inaugurated in the Klay region, about 35 kilometres north of Monrovia, in 1951, into a coherent and original whole. The area which the project covers has a population of about 25,000 but, even more than in the scale of the experiment, the real importance lies in the features warranting the expectation of enduring benefits for Liberia. Accordingly the Liberian Government has set aside all the

material resources required for the project's execution.

As in many fundamental education schemes, first priority was originally given to the improvement of health conditions, communications and agricultural practices, and the first practical step was the opening of a dispensary, located initially at Dimeh and later moved to Armila, which awoke public interest in the success of the scheme and served as a centre for health education and women's education. A Liberian doctor visits the dispensary once a week and there is a resident nurse. It has become one of the most typical permanent achievements of the scheme and has enabled over 13,000 sick persons to receive treatment during the past two years.

The raising of agricultural standards has been hampered since the departure of the FAO expert, but attempts have nevertheless been made to improve the methods currently used by the peasants and to introduce new crops. More generally, the improvement of community living conditions has been pursued along various lines, particularly road and bridge building, which is of great importance in a region where the rains make communications difficult.

The originality of the undertaking is, however, better brought out by another practical effort, the establishment of 'fundamental education schools', now 16 in number and served by a staff of over 25 instructors. These schools, set up in the larger villages at the request of the inhabitants (who undertake responsibility for maintenance), serve as centres of community action. But their most remarkable feature is that they are intended essentially for the school-age population. Teaching is given initially in Gola, the dialect in widest use in the district, and from the second year onwards in English. Pupils are given the essential minimum of general education (reading, writing, arithmetic) and a proportion of practical training, e.g. each school has a garden where pupils are instructed in the elements of practical cultivation. Out of all this have grown the beginnings of a rural primary education, so that the efforts made in the sphere of fundamental education are a contribution to the development of the education system and provide a basis for a permanent structure.

The long view taken is attested by the training scheme which the Liberian Government has initiated. Originally, training was carried on in an empirical fashion, at weekly refresher courses run by the Unesco experts for teachers in the fundamental education schools, some of whom had to undertake considerable journeys to attend. Training is now

carried on in the National Fundamental Education Centre built by the Liberian Government at Klay.¹ The first batch of teachers is already attending the new centre, where refresher courses are arranged for them four days a month. The curriculum comprises English, arithmetic, history, geography and agriculture, and, in addition, study of the problems of fundamental education. In the course of the next few months, a batch of 40 teachers, drawn from all parts of Liberia, will attend for full-time training. It should be noted that trainees from this centre will undertake the two-fold function of rural schoolmasters and fundamental education instructors. In this way, the desirable link-up has been effected between the improvement of community living conditions and the organization of elementary schooling in the rural areas.

The project, then, is solidly organized and serves as the focal point for all fundamental education activities sponsored by the govern-

ment or by other institutions. Thus the Liberian Government's literacy campaign is co-ordinated with the activities of the Unesco mission, and Unicef is considering utilizing the campaign's machinery for the establishment of a system of milk distribution. Similarly, the World Health Organization is examining the question of supplying medicaments to the dispensary; this would make it possible to launch an extensive health education campaign, directed more particularly against skin diseases.

The execution of this project is therefore contributing, not only towards an immediate improvement in the living conditions of the people, but also towards the establishment of a permanent education system designed to meet the needs alike of the adult and of the school-age population.

¹ See vol. VI, no. 3, p. 142-3.

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ACTION SOCIALE
ET ÉDUCATION DE BASE
EN
AFRIQUE-ÉQUATORIALE
FRANÇAISE

par

J.C. PAUVERT

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ACTION SOCIALE ET ÉDUCATION DE BASE EN AFRIQUE-ÉQUATORIALE FRANÇAISE

par J. C. PAUVERT

L'évolution actuelle des populations africaines soulève de nombreux problèmes. Des crises économiques, politiques, sociales, démographiques, religieuses se manifestent à la fois dans les centres urbains et les régions industrialisées, où se développe un prolétariat « détribalisé », et dans le milieu rural, que délaissent les éléments les plus actifs de la population.

C'est ce qui se produit, par exemple, en Afrique-Équatoriale française : dans le territoire du Moyen-Congo, sur 600.000 habitants, on en dénombre 100.000 pour la seule agglomération de Brazzaville, et 500.000 sont répartis sur 340.000 km² environ. D'où chômage, sous-alimentation et dénatalité dans le centre urbain, désagrégation de la famille et du village et dépopulation dans le reste du territoire. Ainsi, parallèlement aux problèmes sociaux résultant de la transplantation des Africains dans un milieu extra-coutumier, se pose le problème de l'évolution et de l'adaptation des populations rurales, soit que celles-ci se trouvent dispersées à l'extrême dans un milieu géographique difficile, comme au Moyen-Congo ou encore au Gabon (où la densité est de 1,5 habitant au km²), soit qu'elles se trouvent concentrées dans des régions où il y a pénurie de terres cultivables, comme dans la région du Logone au Tchad — ces deux phénomènes posant d'ailleurs également des problèmes politiques.

C'est ainsi qu'en 1941 le gouverneur général Éboué était amené à écrire : « Toute la politique que nous avons exposée¹ suppose la fixation de l'indigène au sol, son développement au sein des institutions collectives traditionnelles ; le travail de la terre est le plus propre et sans doute le seul propre à assurer le progrès sur place, l'enrichissement social du village et de la tribu. » En 1944, les membres de la Conférence de Brazzaville ont reconnu qu'une éducation des masses était indispensable, si l'on voulait permettre aux populations de la brousse d'améliorer leurs conditions de vie. La nécessité d'entreprendre une action sociale très large en faveur des milieux ruraux d'A.-É.F. s'est, par la suite, manifestée sous plusieurs formes, et nous ferons brièvement le point de quelques-uns des problèmes abordés et des solutions proposées ; les uns et les autres révèlent implicitement le fait qu'en Afrique-Équatoriale française, comme dans beaucoup de territoires africains, une action éducative de masse, au niveau du village et de la communauté traditionnelle, est indispensable.

L'action administrative et médicale contre la dénatalité et la crise démographique. Une telle action a été prévue au Gabon, en juillet 1944, par une note de la Direction des affaires politiques. Les modalités de la modernisation des villages étaient fixées par cette note, qui prescrivait l'amélioration des habitations et de l'alimentation, l'assainissement des emplacements de villages, l'institution d'allocations familiales. C'était en fait un véritable plan d'action sociale, resté malheureusement sans suite.

La lutte contre l'exode rural. Les migrations atteignent gravement la structure de certains groupes ethniques : dans un district du Tchad, 4.300 hommes valides sur 45.000 (soit près de 10%) sont partis pour la ville. Au nombre des remèdes proposés, on relève toujours, quand ce n'est pas la fixation par contrainte, l'agglomération des petits villages de brousse en centres plus importants, ainsi que la création, dans ces centres, d'écoles, de dispensaires, de boutiques et de marchés, cet équipement social pouvant

1. Éboué, F., *La nouvelle politique indigène pour l'Afrique-Équatoriale française*, Rufisque, Imprimerie du Gouvernement général de l'A.O. F., 1948, p. 35.

équilibrer en partie la séduction des villes et freiner la désintégration de la société coutumière.

Les villages de colonisation. L'Inspection générale de l'agriculture avait établi un projet de villages à plantations familiales coopératives de palmiers à huile, constitués par le rassemblement de plusieurs familles. En 1942, des plantations de 3 à 13 hectares, situées à égale distance de deux ou trois villages, ont ainsi été créées dans le district de Sibiti. En 1950, on comptait 350 hectares de plantations familiales.

La modernisation agricole. L'arrêté du 26 septembre 1950 instituait, dans les territoires d'outre-mer, des « secteurs expérimentaux de modernisation agricole pour la mise en valeur des périphéries rurales ». Une économie plus riche devait être développée dans ces zones par l'intensification de la production de vivres pour les centres urbains (au nombre de ces zones on prévoyait la vallée du Niari, la région de Boko et les plateaux Batéké, pour le Moyen-Congo).

Les coopératives et les sociétés indigènes de prévoyance. Les S.I.P. existent dans tous les districts et elles ont pour but de venir en aide aux paysans noirs, en les assistant pour la culture et l'écoulement des produits. Quant aux coopératives, les essais qui en ont été faits en A.-É.F. sont assez décevants.

La conclusion de ce très bref rappel, c'est que ces quelques projets de solution touchant les problèmes des collectivités rurales sont généralement fragmentaires et ne considèrent qu'un aspect de la question plus générale de l'action sociale dans la brousse. Aucune coordination n'est prévue entre les différentes mesures projetées, soit dans le domaine de l'agriculture, soit dans celui de l'amélioration de l'habitat ou de l'alimentation, soit dans celui de la lutte contre l'exode rural. La création de plantations familiales de palmiers à huile, par exemple, dans le district de Sibiti (Moyen-Congo) ne devait être, et n'a été en fait, accompagnée d'aucun effort particulier dans le domaine de l'éducation, de l'hygiène ou de l'alimentation; toutes les réalisations entreprises sont le fait de services qui s'ignorent ou veulent travailler isolément. Quand la création d'une coopérative est décidée, on ne considère l'activité de celle-ci que sur le plan strictement économique, commercial, et on ne l'intègre pas dans le cadre d'une action plus générale s'étendant aux autres secteurs de la vie collective.

On peut cependant retrouver dans ces diverses tentatives un thème commun : celui de la nécessité d'opérer, en milieu rural, au niveau de la collectivité traditionnelle, c'est-à-dire du village. C'est ainsi qu'est né en 1948 le projet de centres cantonaux ruraux, intégré dans le plan décennal de développement économique et social.

LES CENTRES CANTONAUX RURAUX

Une circulaire du Ministère de la France d'outre-mer prévoyait en juillet 1948 la création de centres cantonaux ruraux, dont les principes étaient ainsi définis : « Voir les populations rurales accéder à une manière de vivre plus saine, plus confortable, plus productive, en un mot plus moderne; leur donner le sens de leurs responsabilités, et les mettre progressivement en mesure d'assurer correctement leur propre administration dans le cadre du village ou de la commune; arrêter un exode désordonné des populations de l'intérieur vers des chefs-lieux déjà congestionnés, exode qui peut avoir de graves conséquences économiques et sociales. »

Il était précisé en outre que les méthodes et les techniques employées devaient être adaptées aux conditions de vie locales.

Les principaux éléments prévus pour chaque centre cantonal étaient les suivants :

un groupe scolaire et un dispensaire, une installation de distribution d'eau, un marché couvert, une enceinte de réunion avec salle couverte, une salle de club local, un terrain de jeu et de sports, un hangar à machines et un atelier, des locaux à usage coopératif, un bureau et un logement pour le secrétaire cantonal, un bureau et un gîte d'étape pour l'administration, une résidence pour le chef de canton.

Le ministère prévoyait par ailleurs qu'en dehors des investissements faits au titre du plan pour les constructions nécessaires, certaines mesures devraient être prises afin de permettre aux intéressés d'assurer eux-mêmes la vie et l'extension du centre : « Ce n'est que par l'accroissement des revenus individuels des personnes appelées à bénéficier de cette création que vous parviendrez à assurer l'avenir de ces centres. »

Il va sans dire qu'un centre cantonal ne peut être conçu en A.-É.F. comme il le serait en A.-O.F. ou à Madagascar, ou comme le serait un centre rural en Haïti ou au Nyasaland. Il n'en reste pas moins vrai que les principes définis par le Ministère de la France d'outre-mer rejoignent certains des principes de l'éducation de base, tels que les a précisés l'Unesco (« permettre aux individus de vivre en s'adaptant à leur milieu »), et qu'ils correspondent parfaitement aux grandes lignes d'une action sociale en faveur des populations rurales.

Un aspect particulier du problème des centres cantonaux ruraux a été très vite présenté en A.-É.F. par la question dite « du regroupement des villages au Gabon ».

Le regroupement des villages au Gabon.

En 1948, le député du Gabon présentait un projet de regroupement des villages destiné à lutter contre la crise démographique qui sévissait au Gabon et qui était due, selon lui, à l'extrême dispersion des groupes ethniques et du peuplement. « Le haut-commissaire et les autorités administratives fédérales et locales ont alors estimé qu'en effet aucune œuvre de longue haleine ou d'importance appréciable ne pouvait être tentée avec cette population clairsemée et fluctuante, de même qu'il était impossible de la faire bénéficier des apports de la civilisation. » En conséquence, le haut-commissaire décidait que les directives du ministère concernant la création de centres cantonaux ruraux seraient appliquées au Gabon à titre d'expérience sociale.

Il apparut alors nécessaire, avant de passer à la réalisation de ces centres, d'étudier très précisément les conditions (ethnologiques, psychologiques et sociologiques) locales de ces regroupements de population, et ce fut l'objet des recherches effectuées par MM. Balandier et Pauvert sur la structure des villages gabonais, plus particulièrement dans les régions du N'Gounié, de la Nyanga et du Woleu-N'Tem¹. Des données furent recueillies sur l'économie traditionnelle et sur la nouvelle économie, sur la démographie et sur l'organisation politique et familiale des populations intéressées. Puis une conférence réunit les chefs des services appelés à participer aux expériences : Inspection générale de l'enseignement et de l'agriculture, Service de santé, Direction générale des finances, Service du plan, Eaux et forêts, et la mise en route des premiers centres fut confiée à une mission comprenant deux sociologues, un médecin et un agronome, opérant en liaison avec l'administration locale.

Deux formules de centres furent adoptées : « centres d'attraction » dans le N'Gounié et la Nyanga, où l'organisation familiale et les méthodes de culture traditionnelles de la population bapounou auraient été trop bouleversées par de véritables concentrations villageoises, et centres effectifs de regroupement au Woleu-N'Tem, où les Fang en manifestaient nettement le désir et où la structure sociale et économique s'y prêtait.

Après consultation de la population et choix de l'emplacement en fonction des conditions sanitaires et agricoles, un plan d'urbanisme fut établi dans chacun des centres. Il prévoyait pour chaque agglomération : une école, un dispensaire, une maison

1. Balandier, G., et Pauvert, J. C., *Les villages gabonais* (Mémoire n° 5 de l'Institut d'études centrafricaines), sous presse.

commune, un marché couvert, trois logements de moniteurs, un puits. Les villageois construisaient eux-mêmes leurs habitations, selon le type traditionnel, avec l'aide d'une presse à briques mise à leur disposition.

RÈGLES D'ACTION SOCIALE ET RÔLE DES DIFFÉRENTS SERVICES

Ces premières expériences entreprises au Gabon, ainsi que les études ethnologiques qui les avaient précédées, ont permis de définir certaines règles pratiques, qui peuvent être appliquées avec souplesse dans les autres territoires de l'A.-É.F. pour l'édification des centres cantonaux ruraux.

Nécessité d'une base économique.

L'économie de la population intéressée par une expérience sociale rurale doit être saine; sinon, il convient de l'améliorer. Les centres de regroupement du Gabon ont été choisis dans des régions offrant des possibilités de développement agricole, soit grâce à la culture du cacao (au Woleu-N'Tem), qui permet l'augmentation des ressources et donc le progrès social, soit du fait de l'introduction de nouvelles cultures, comme celle du riz dans la région de la Nyanga. Le rôle des agents du service de l'agriculture est donc primordial dans toute expérience sociale rurale, tant dans le domaine de la rationalisation des cultures vivrières, indispensables pour augmenter les ressources alimentaires, que dans celui du développement des cultures d'exportation, destinées à accroître les revenus.

Nécessité d'une action médicale et sanitaire.

L'action médicale et sanitaire doit toujours accompagner par exemple les tentatives de modernisation des périmètres ruraux ou de création de villages de colonisation, ce qui n'était pas prévu dans les projets établis par la seule Inspection de l'agriculture. Dans les zones où l'administration se propose de développer les cultures vivrières (vallée du Niari, région de Boko), de véritables centres ruraux devraient être édifiés, afin de permettre l'action médicale contre la mortalité infantile, la surveillance de l'hygiène et de la salubrité publique, etc.

Nécessité de l'amélioration de l'habitat.

Un conducteur de travaux publics doit être mis à la disposition du chef de district responsable de l'édification d'un centre, afin de guider les villageois dans la construction de leur case. Il n'est peut-être pas utile de prévoir de case modèle; mais la technique de construction doit être surveillée, de même que la disposition du village, l'écoulement des eaux, l'adduction d'eau potable, la construction du four à briques et du four à chaux.

Nécessité d'une organisation politique communale.

Le problème de la chefferie se pose dans les nouveaux centres cantonaux ruraux. La création de conseils de village s'impose; ceux-ci, formés des anciens chefs des villages regroupés, de notables et de commerçants évolués, doivent être rendus responsables de la marche des nouveaux centres et permettre ainsi aux villageois de faire l'expérience de l'organisation politique communale sans que la chefferie traditionnelle soit bouleversée. Les masses rurales doivent peu à peu prendre conscience d'elles-mêmes.

Rôle du fonctionnaire de commandement.

C'est naturellement le chef de district qui a la responsabilité d'ensemble de chaque expérience de centre cantonal rural. Mais il doit être exactement informé des principes et des nécessités d'une action sociale qui, dans une certaine mesure, rompt avec la routine administrative, ainsi que de la doctrine admise par l'administration fédérale en matière d'éducation populaire. Le rôle du Service des affaires sociales est ici prédominant et c'est naturellement à lui que nous en arrivons.

Nécessité d'une action sociale et éducative élargie: rôle du Service des affaires sociales et du Service de l'enseignement.

Nous l'avons dit, les réalisations entreprises jusqu'à ces derniers temps en A.-É.F., en matière d'action sociale, étaient le fait de services qui s'ignoraient et opéraient isolément; la création de coopératives, par exemple, ou de plantations familiales de palmiers à huile, par l'Inspection générale de l'agriculture, n'était pas l'occasion d'un effort parallèle dans le domaine de l'enseignement ou de l'hygiène. Le Service des affaires sociales qui existait alors en A.-É.F. n'intervenait pas dans ces tentatives et il agissait dans une autre région, organisant par exemple des tournées de cinéma éducatif chez des populations où aucune action agricole ou médicale n'était entreprise, alors que le film est l'auxiliaire le plus complexe et le plus délicat à utiliser, mais un auxiliaire seulement.

Les directives du Ministère de la France d'outre-mer concernant les centres cantonaux ruraux ont été les premières à souligner la nécessité d'agir dans tous les domaines à la fois — économique, médical, éducatif — et la création des premiers centres au Gabon a fourni l'occasion de le faire. Sans exposer dans ses détails la doctrine d'action sociale que nous avons préconisée pour l'A.-É.F., nous pouvons résumer ici nos conclusions pratiques.

Une action éducative de base doit être menée dans les centres du Gabon; elle a déjà été préparée; les recherches ethnologiques et sociologiques nécessaires ont été faites, les lieux d'expérience soigneusement choisis, les budgets établis, les premières constructions mises en route. Il s'agit maintenant de guider les villageois dans le développement de leur communauté, l'organisation de leur nouvelle vie sociale, l'adaptation de leur système de chefferie, l'amélioration du rendement de leur travail. Pour transformer les centres cantonaux et en faire des lieux d'expérimentation de l'éducation de base en A.-É.F., il faut encore :

1. Préparer les auxiliaires audio-visuels nécessaires, en fonction des particularités locales et de certaines tendances manifestées actuellement par les groupes ethniques intéressés (Fang et Bapounou), dans les domaines économiques aussi bien que politique ou religieux. Le problème de la langue devra être résolu; sur ce point, il faut rompre avec la tendance à l'assimilation et, tout au moins au début, utiliser les langues vernaculaires, ne serait-ce que comme une étape vers la connaissance du français.
2. Former un personnel spécialisé. Les moniteurs affectés aux centres cantonaux par les services de l'agriculture, de l'enseignement et de la santé doivent être instruits, au cours d'un stage spécial, des conditions très particulières dans lesquelles ils travailleront et de l'importance du rôle qui leur échoit. Sous la direction de l'éducateur chargé de l'ensemble de l'expérience, ces moniteurs doivent : *a)* engager la lutte contre l'analphabétisme; *b)* favoriser le développement des diverses activités techniques, aussi bien en ce qui concerne l'édification du village qu'en ce qui concerne la remise en honneur des techniques traditionnelles; *c)* entraîner les femmes à participer à l'expérience: c'est là l'un des facteurs essentiels de réussite (éduquer une femme, c'est éduquer une famille); *d)* répandre l'éducation populaire: information, réunion, discussion des problèmes locaux, formation agricole, hygiène, etc.

CONCLUSION

L'important, en matière d'éducation de base, est de tirer parti du dynamisme interne du groupe considéré, de s'adapter à son unité fonctionnelle et d'agir dans tous les domaines à la fois : économie, politique, santé publique, enseignement proprement dit. Dans les territoires africains sous administration française, il est important de faire des expériences d'éducation de base qui, sans bouleverser le système actuel, permettent de rechercher la solution des problèmes humains qui se posent en A.-É.F. comme dans toute autre région d'Afrique noire.

Les centres cantonaux ruraux, au Gabon comme au Tchad, en Oubangui ou au Moyen-Congo, sont le cadre tout désigné de telles expériences. Et nous pouvons conclure comme le programme d'éducation de base en A.-O.F. : « Il paraît prudent de commencer non par des initiatives spectaculaires et désordonnées, mais par des expériences réduites tendant à rechercher les méthodes efficaces pour l'éducation des adultes. »